The Womens
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WOMEN WORKERS OF THE ORIENT.

CHAPTER TWO.

THE WAGE EARNERS.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE COOLIE WOMAN.

A VISITOR to the Orient is always struck with the number of women employed in outdoor labor. Along the highways and byways, and in the fields peasant women are busily engaged in every kind of work. In our own country, especially in the great middle west it is uncommon to see a woman in a field. Among the poor in practically all Oriental lands the woman takes her place as a "full hand" out on the farm, beside her husband where she works all day, attending to the simple wants of her household, in the early morning and late in the evening.

In India, where wages are so pitifully small, it is quite necessary for the women of the poorer classes to help in the support of the family. In the construction of roads, and buildings, women carry the bricks and concrete to the workmen. In the country the women are employed to help plant rice, and weed the crops. Although they work as hard and put in as many hours as men do, they receive little more than half the wages of men.

In China, women work in the fields planting and weeding. They are also engaged in coolie service. Along the roads one may see the blue-trousered women carrying great loads of wood, coal and other commodities, on bamboo poles across their shoulders. There are "boat women" in China who ferry the boats across the rivers. These occupations and a number of other forms of labor are open to women with unbound feet.

It seems impossible to think of Japanese women, other than the dainty type displayed in pictures, on china and on fans. It is hard to think of them apart from things beautiful. Japanese women, however, are engaged in a great variety of labor. At the ports, women help to coal the great ocean steamers. Scaffolds are put up on the ships' side. Here women stand, some with tiny babies bound to their backs, and catch the baskets of coal, which are tossed to them by men in the barges alongside the ship. For many hours the work continues until it would seem that their strength could not endure the strain.

The coolie classes develop great

strength in the carrying of loads. The women as well as the men learn to poise barrels, boxes, steamer trunks and other such loads on their heads and carry them for long distances up hill and down with apparent ease.

In Egypt the woman worker is in evidence everywhere. On the streets and in the market she is a vender of fruit and vegetables. Along the road she is to be seen, carrying a basket or bundle on her head. The country woman carries her produce to market in this way and often, in addition to her burden carries a child astride her shoulder. If her husband is a bit of an aristocrat he rides the donkey while the wife walks behind and meekly drives his steed for him.

If a building is being erected in a city, women are often the hod-carriers. To the rhythm of an improvised song they move up and down and along the scaffolding bearing their loads with apparent joy.

A railroad was being built in the Delta a few years ago. In one place it was necessary to make a rather high grade. There was no sign of plow or scraper but people, men, women and children, ran back and forth like ants with their loads of earth. The men did the digging and the women and children carried the earth in baskets and piled it on the road bed.

The village people of Egypt are the farmers. Very early in the morning women may be seen going with the men out to the field. Under ordinary circumstances, one could not designate this work as a hardship. There are times, however, when it is. When the feast of Ramadan falls in the hot season, the workers are not permitted to eat or even to drink a drop of water from sunrise until sunset. Hour after hour they work under the scorching sun, but because of their devotion to their prophet's teaching, they will not break their fast.

Expectant mothers are not protected. There is no law there, (as in our own country in some industries), to safeguard the life of the child and the health of the mother. I have been told that not infrequently, out in the field with no couch but mother earth, no physician but a neighbor woman working along side of her, a mother gives birth to a child. She is allowed to rest until evening and they may be compelled to walk perhaps a half-mile to her village home. If the work is very urgent and she is very poor and in great need of the few pennies she earns, she may rest only three or four days and then she must go back to her toil again. I ask you women who have passed through this great experience of motherhood, as you think of all the care lavished upon you, of the precautions taken to safeguard your life and health as well as that of your little one, and then compare your lot with that of the fellaha of Egypt, do you care?

THE NEW LIFE OF THE FACTORY.

Since the introduction of machinery into Oriental lands anew line of work has been opened to the women. The economic pressure is so great that women and young children are pushed into toil even at times when they are unable to perform the tasks.

In Mohammedan lands there are comparatively few factories. Miss Burton gives a quotation from the *Woman's World*, of Constantinople, which shows that the factory is becoming a problem in that backward land. The writer of the article referred to, called attention "to the severe over work and underpay of the women in Turkish industries, who were working for fourteen hours out of

Some of the finest tea in the world comes from southern Japan. The picking is all done by women and children, who are good at this work which requires keen eye-sight and skillful fingers. The leaves must be removed without bruising the stem or injuring the new buds, and are collected in large light baskets.

the twenty-four and receiving about fifteen cents a day in return. And in Sevas, an Armenian friend tells me, there are between four and five thousand workers in rug factories, many of them women, some of them children so young that they 'scarcely can speak even.' The working hours she says, are in winter from half past five in the morning until half past six in the evening, and in summer from half past three or sometimes four in the morning until seven or eight at night. The factory rooms are so crowded that the air is always bad, especially in winter when the below-zero weather of Sevas makes it impossible to open the windows. Payment is on the basis of work done, and varies from about two to nine cents a day."

Mrs. Napier Malcolm in "Children of Persia," tells of the terrible conditions in the rug factories of Kirman. "These factories are filled with children from four years old upward, underfed, overworked, living a loveless, joyless, hopeless life. The factories are built without windows lest the children's attention should be distracted, and the bad air, want of food and the constantly keeping in one position produce rickets and deformity in nearly all."

In India where women have been sinned against perhaps more than in any other land, the factory has come to add another cruelty to her life. The excessive overwork and underpay of Oriental lands have been modified by the laws of the British Government. In the city of Bombay alone 22,000 women are engaged in the cotton mills. The Government Inspector regards the conditions under which these women work very satisfactory. He says, "The physique of the female workers is uniformly excellent and they are not in any way injuriously affected by the employment in factories." This he attributes to the fact that the law does not permit more than eleven hours of work for women. He goes on to say that the "Women seldom turn up before seven and seldom stay at work after six which gives them time both in the morning and evening to attend to their household duties!"

Miss Whealdon, a Y. W. C. A. Secretary, saw a very different picture. She saw weary workers toiling amid the din and confusion of machinery. She saw a room well lighted but wholly without ventilation. The reason for the closed windows was that the humidity in the atmosphere caused the cotton to shrink therefore the workers must do without air.

Miss Whealdon says, "A strange group it was—old, haggard, gray-headed women and anxious faced girls, old beyond their years. Most of them were of the coolie class, all looking so weary and haunted. The noon rest is but half an hour and they had been at work since seven o'clock. Many had risen early to cook the food for the family before coming to work. It is no wonder that when the loom stops they lie on the floor by it, until the call to work drives them on again."

The factory is a new institution in China. In the age-long centuries that have gone by China needed little except what could be made by hand. In her isolation and seclusion she cared for nothing that the outside world possessed. She was sufficient unto herself. In the days since her ports have been opened to the commerce of other nations China has experienced many changes. Modern machinery has been introduced and now there are factories of various kinds employing large numbers of people.

In the weaving establishments many

women are engaged. They work seven days a week, with only a few yearly holidays and if they become quite skilful they will earn one or two dollars a month and their food.

Many of the factories are owned by Americans, Europeans and Japanese and are large concerns, employing as many as two thousand in one factory. Modern, up-to-date machinery is used and the light and general conditions are often as satisfactory as in Western factories. But there is no public sentiment to indicate to the managers the number of hours that laborers should be expected to work, and in their anxiety to make the greatest profit possible these managers compel the poor people to work in two twelve-hour shifts seven days in the week and every week in the year.

Great numbers of women and children are thus employed. The greatest cruelty falls upon the helpless little ones. A nurse in a Shanghai hospital gives a description of just one of the tragedies that has come under her observation. It was an accident that befell a little child. "A child of eight years mind you! The story is very simple. A child of eight years working for twelve hours at a stretch on the night shift in a local cotton mill, condemned to work through the long night hours, amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery, and not equal to the task. Just a nod of the weary childish head, just a slight fall forward in half-sleepy lapse into unconsciousness—and—whizz, the hair is caught in the machinery, the scalp is torn off, the little child's head is all but torn to pieces. For a relenting moment the machinery is stopped, the encumbrance is removed, and the child's place is taken by another seven or eight-year-old mite, who will surely have to learn better than to get tired and fall forward into the machinery. Is there not a superior or a foreman or some kindly official of that kind to go round and prod the poor little beggars in the back or the ribs every so often, to make sure they do not go to sleep and waste precious time? Of course there is, but he cannot be omnipresent, can he? So poor little eight-year-old must be scalped just as the dawn is coming and when the night's work is pretty near ending."

No doubt factories will continue to multiply in China. What her industrial development will mean to the world, who can tell? This country is just beginning to awake to her possibilities. Here are the steadiest, the most efficient laborers in the world—one-fourth of the human race about to enter into competition with the West. If the factories multiply as they surely will, how important that they be guarded from the evils that now threaten them. Thoughtful people among the Chinese are saying already, "Something must be done to protect helpless men, women and children in these modern industries." They naturally are looking around to see what conditions prevail in other lands and what is done in America will have its effect upon the laborers of China. Truly we are our "brother's keeper" even though he be thousands of miles away.

Of all the countries of the Orient, Japan has progressed farthest along industrial lines. Willard Price says: "We have been accustomed to think of Japan as a land of cherry blossoms, wistaria, Fujiyami and the quaint kimona but it is becoming increasingly necessary to think of Japan as a land of smoke stacks. * * * In one year the United States buys seven million tooth brushes from Japan, eight hundred thousand table cloths, two hundred and thirty-three million cigarette mouth pieces, sixty-seven million paper napkins, two million imitation Panama hats, and millions of dollars worth of silk."

There are twenty thousand factories, employing more than one million men, women and children in modern Japan. The factory problem is largely a woman's problem in Japan, for it is through the labor of women that Japan can compete commercially with other nations.

"Before-the-war" statistics show that Japan employs a larger proportion of women in industries than other countries. "In the United States the proportion is 86 men to 14 women who are wage earners, 75 men to 25 women in Great Britian, 80 men to 20 women in Germany while in Japan 56 per cent of the factory operatives are women."

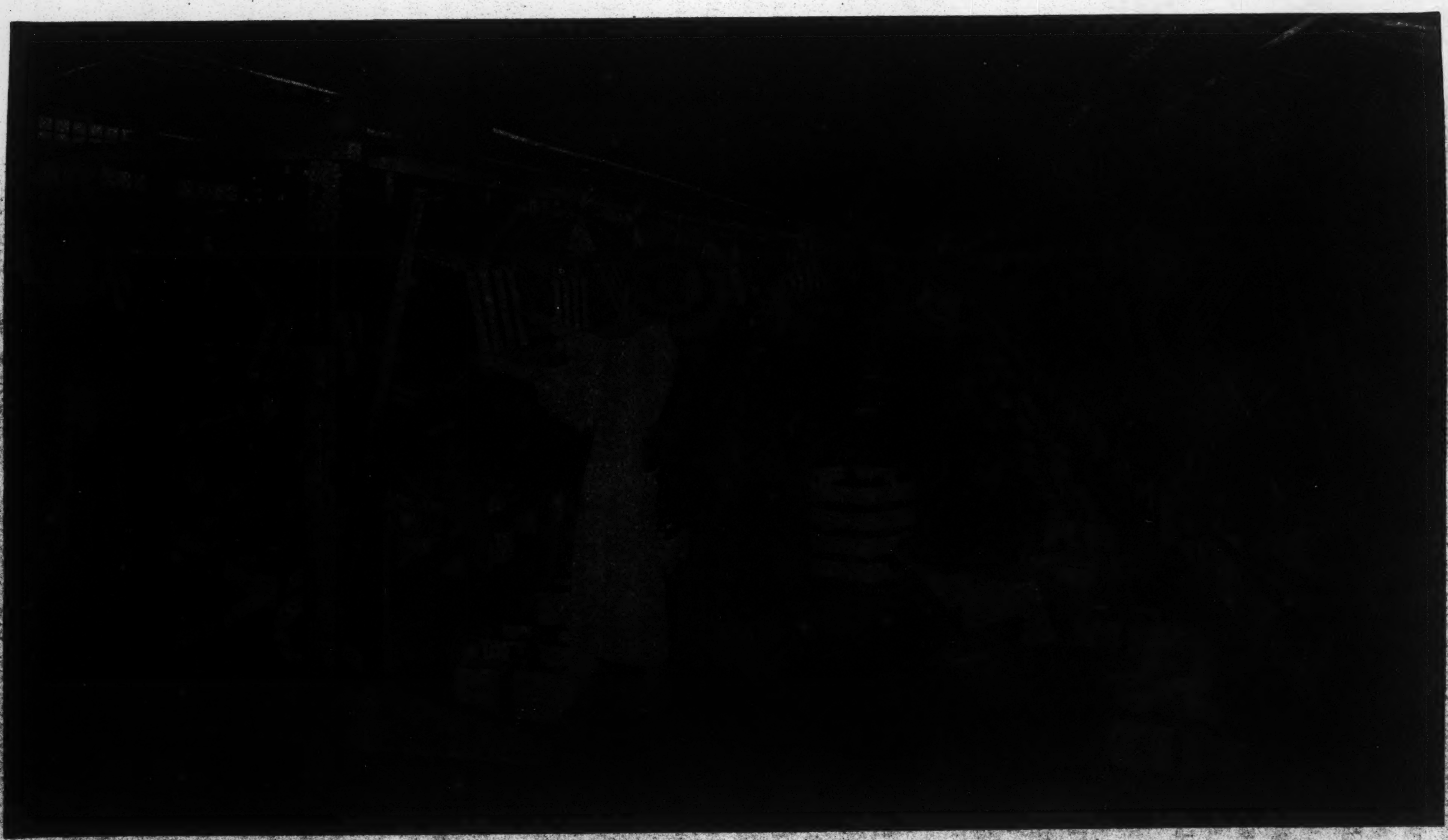
Perhaps since the war greater numbers of women are employed. The war has had a tremendous effect on the industrial output of Japan. Millionaires are springing up over night. Owners and operators are making immense profits. A newspaper says, "The so-called *narikin* (newly rich) are making their objectionable presence known in every way. Fine mansions are being built, motor cars are racing, geisha are attired more gaily, the summer resorts are crowded with those who 'spend money like water.'" The workers however are not sharing in this prosperity but are suffering intolerable wrongs.

COMPARE FACTORY CONDITIONS IN AMERICA WITH THOSE IN JAPAN.

Factory conditions in the United States are not above criticism. There are many wrongs yet to be righted. In not a few manufacturing centers little children are employed in very exhausting and harmful occupations. A great number of women toilers in the factories of this country do not have proper consideration. Today only five states have an eight-hour-law for women. Some others have a nine and ten-hour-law. Only five states prohibit night work for women. Numerous investigations have shown that a large per cent of these women receive less than an "efficiency standard" wage. For a long time it has been assumed that women were working for mere spending money and not for self-support or the support of dependents, hence the general opinion that their wages should be less than a man's wage for the same work.

But even though we have many things to be righted before the highest ideals are reached, we can rejoice that every year our law-makers are busy with the problems of the wage earners and are attempting to make conditions better. Nearly every state legislature enacts one or more laws for the betterment of the laboring classes every year. "Labor Legislation" of 1916 is before me. It is a pamphlet sent out by the United States Department of Labor, containing all the laws passed by Congress and the various states in 1916. There are 154 pages of finely printed text. These laws are for the protection of children in labor, the safe-guarding of life by safety devices around machinery, regulating hours of labor, restricting hours of work in street trades, provision for rest-rooms in factories and a score of other things.

On the part of the workers there is the freedom to form labor unions and organizations through which they can voice their opinions. These have not been without their mistakes but on the whole they have worked out for the betterment of labor conditions.



Courtesy Missionary Education Movement.
The silk for your Japanese kimono may have been woven in this factory. Some of the most beautiful silk in the world comes from Japan, and we have only to glance at the embroideries and paintings on some of the kimonos to know that real artists make them.

On the part of the Government there has been created a Department of Labor and as a part of this a Children's Bureau under Julia C. Lathrop as chief. The Child Labor Committee is a voluntary organization that seeks to lighten the burdens of the laboring child. This committee seeks to bring about better legislation for children. Women are beginning to organize and hope ere long to have a separate bureau under the Federal Department of Labor.

Laws are sometimes evaded by unscrupulous men, wrongs do occur sometimes but on the whole conditions are better here than anywhere else in the world, and wrongs cannot continue in this great free land. There are many to champion the cause of the toilers and if the law is not sufficient there is always an "Investigation Committee" or a "Survey Committee" to bring the matter to the public notice.

All writers agree that the factory situation in Japan is unspeakable. The workers are forbidden to organize labor unions and there is no way of protesting against the imposition of their employers.

In regard to the length of the working day it seems unthinkable that a law, the only labor law in Japan and that one inoperative, should solemnly state that "little children shall not work later than ten o'clock at night and shall not be compelled to start work before four o'clock in the morning, that children and women shall not be required to work more than twelve hours a day except in periods like the present when war orders make it necessary, that operators who do night work shall not be required to work more than ten nights in succession." * * * "Before the law was enacted jokers were slipped into it which made such exceptions and time extensions that even these backward provisions were largely nullified! The whole law was apparently framed for the purpose of throwing a sop to public sentiment while leaving the powers of the factory owners practically unchanged."

Dr. Gulick says the girls who work in the smaller factories "barely earn a living although they work from daybreak to ten or eleven o'clock at night, and in some establishments even till midnight—from fifteen hours to eighteen hours a day." Of these the Government takes no account but allows the individual owners to control everything.

The wages are pitifully inadequate—only a few of the best workers receiving as much as five dollars a month.

Buildings are dimly lighted almost or wholly unventilated. In the cotton mills the air is full of dust, in the glass factories glass dust is in the air, in the toy shops particles of celluloid float about. There is no method for keeping down these dusts, as in Western factories and tuberculosis claims many victims from among the factory workers.

The dormitory system is detrimental in every sense of the word. Thousands of girls are drawn annually from the country towns to the city factories. Runners go out to the villages in the rural districts offering work to the country girls. It is an alluring picture that they paint, of fine wages and good treatment, of beautiful parks and theaters and movies. But these young girls are soon disallusioned. They find a high stockade around the premises and barred gates that prevent them from leaving. Escape is almost impossible. Nor is this system confined to girls. Rev. Chrisman Noss gives a description which is quoted in "Ancient People at New Tasks" of the exploiting of men laborers. "At night their clothes were taken from them and they were penned up. In order to discourage desertion the contractor paid them, not in cash but in tickets, making such generous deductions for expenses that the portion remaining to the laborer amounted to three and a half cents a day. * * * There was constant ebb of the man-power through desertion, death, suicide and deliberate murder by the bosses. An unsuccessful attempt to escape meant almost certain death. * * * Scores perished before the authorities could get their red tape unwound and begin to take notice."

In the girls' dormitories the most unsanitary conditions exist. The girls often work in two shifts and those who have been busy all day throw their weary bodies on the beds that are still warm from the bodies of those who have been occupying them. The rooms are generally over the factories where the hum and noise of the machinery never cease. Light must be excluded in the day time to permit of sleep and thus these rooms are unaired, unventilated, unsunned, month in and month out. No wonder that tuberculosis and kindred diseases spread rapidly among these unfortunate workers causing many deaths every year.

Other factories allow their girls to run the streets at will. It is difficult to tell which moral effect is worse. Many girls who are in the dormitories are deliberately tempted to sin. Those who run the streets are likewise open to temptation.

Many of these girls growing tired of their oppression seek relief in the Yoshiwira. One half of the women arrested in Osaka in 1912 for immorality were women who had formerly worked in factories.

Willard Price says, "Such is the harvest in disease, crime, and death in Japan's haphazard industry. Japan has adopted Western methods of manufacture but has stopped short at that. She has not gone very far toward accepting modern view-points as to the protection and care of the workers. She has not yet fully realized that her workers are her greatest asset and that they must be kept sound and strong if Japan is to continue her industrial advance."

WHAT CHRISTIAN MISSIONS ARE DOING FOR THE INDUSTRIAL WORKERS OF THE ORIENT.

The picture is not wholly dark. Japan has some factories that are different. There are some that might well serve as models even for our own land. The buildings are kept clean, well lighted, well ventilated. It is to be noted that where conditions are improved Christianity has made the change. The most of these high class factories are owned or operated by Christian men. They are not compelled by law to be good to their employees. The love of Christ constraining them has led them to make every provision possible for the physical moral and spiritual welfare of the people who work for them.

One spinning company provides lectures and entertainments for the pleasure of the workers. "For a number of years this company has set aside ten thousand dollars each year for a relief and pension fund for its operatives."

The Lion Dentifrice Company conducts a free night school for the benefit of the employees "an athletic field is furnished them, a rest and recreation home is kept open constantly, and such interesting lectures and moving picture entertainments are provided for the entire force of workers that there is no temptation to the girls to seek amusement in dangerous places."

The Sunlight Soap Factory is another

notable institution in Japan. The operators "give their workers a six-day week, an eight-hour day, model cottages, play grounds, a share in the profits, individual gardens and pensions."

The Gaunze Sishi Kwaisha, a silk factory is quite notable in its management. Of it Dr. Gulick says, "It is managed by a Christian who runs it entirely with a view to the benefit of the workers and the district. No girls of that district go elsewhere for work. Once enrolled as members of the working force they are regularly instructed both in general education and in their particular duties. They earn good wages, keep good health, receive Christian instruction, have their regular rest days, remain the full number of years, help support the family and earn enough besides to set themselves up in married life and now are beginning to send their daughters to the same factory. This Christian factory is Christianizing the district. The rising moral and religious life is transforming even the agricultural and other interests of the region." It is well to add that this factory puts out the best silk thread in Japan all of which is sent to the United States.

In the Homma Shimpei's marble quarry, the day's work is begun and ended with a prayer service. On Sabbath Mr. Homma conducts a preaching service for his workers. He does more than preach. He exemplifies his teaching by the care he gives to the health, comfort and welfare of his employees. "Further than this he anticipated Mr. Ford's profit-sharing scheme, by dividing the profits of his business among his workmen every year on his birthday."

Another Christian, Tamekichi Ito, found that night schools did not allow his workers enough time for themselves so he devised the plan of giving them helpful information through a newspaper which he publishes for them. This little journal is filled with information on living conditions, sanitation, cooking, first aid to the injured and moral and spiritual teachings.

For those who are not fortunate enough to be employed in one of these high grade factories, Christian missionaries are attempting to provide religious instruction. Some factories will not permit any Christian workers to enter, others will.

The most effective service, perhaps that is rendered to the girls is through the homes for factory girls. One of the most notable is the one in Matsuyama. Instead of sleeping in the dormitories the girls live in the Home. They have a playground, chapel, night school, hospital, good food, air and light and a Christian atmosphere that transforms their lives and makes them not only better girls but more efficient workers.

Several churches in other cities have similar homes, in all of which the living conditions are ideal.

Missionary helpfulness extends beyond factory centers. Almost every mission field has its industrial department where the weak and helpless and outcast are trained for usefulness.

Corinna Shuttuck saw hundreds of grief-stricken, destitute widows and children after the Armenian massacres in Ooria, Turkey. She took advantage of their natural skill in needle work and gathering together a few women, directed them in embroidery and lace making. Within a few years she had 1800 women supporting themselves in making many dainty articles which are sent to America for sale.

Miss Bonafield, of China, gathered together a few outcast widows and helped them to help themselves into an independent livlihood by their embroidery and drawnwork.

Punditi Ramabai's industrial work for women is known all over the world. There are many smaller institutions of the same kind conducted by missionaries in various lands.

Every missionary orphanage becomes and industrial institution. Children are taught to labor. Different trades are open to them and when they go out into the world they are prepared along some line to become useful members of society.

Willard Price in "Ancient Peoples at New Tasks" gives several reasons why industrial missions should be a part of missionary endeavor: "First, to promote the dignity of labor. Second, to advance moral integrity and character. Third, to raise the social plane and standards of living of the community. Fourth, to enable students, otherwise unable to attend school, to support themselves while getting an education. Fifth, to provide an opening for Christian teaching. Sixth, to make possible the self-support of native churches. Seventh, to avoid the gulf that has opened in certain Western countries between the laboring class and the church, and to make the faith of the Carpenter of Nazareth the faith of all workers all over the world."

There is a disdain for labor among backward peoples everywhere. The missionary instruction along this line tends to dignify and exalt labor and to reach out and help the laborers. The Gospel has a message for all who are weary and heavy laden to come to the Great Burden-Bearer Who will give them rest. Many of these humble people of whom we have been speaking have experienced the joy of His salvation and are His witnesses wherever they are at work.

In this age there will always be toil

Courtesy, World Outlook.

Japanese girls must help earn enough to feed the family. Even tiny girls are clever with their fingers, and can learn to weave straw braid for hats.

and there will always be toilers; there will always be problems between the employer and the employed but there is One Who can lighten the burdens and solve the problems if His teachings are obeyed.

"I think the King of that country comes
down from His tireless host,
And walks in this world of the weary, as if
He loved it most.
For here in the dusty confusion, with eyes
that are heavy and dim
He meets again the laboring men who are
looking and longing for Him.

He cancels the curse of Eden, and brings them
a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread;
He puts His hand to their burdens, He enters
their homes at night;
Who does his best shall have as a guest the
Master of life and light.

And courage will come with His presence,
and patience return at His touch,
And manifold sins be forgiven to those who
love Him much!
And the cries of envy and anger will change
to the songs of cheer,
For this toiling age will forget its rage, when
the Prince of Peace draws near.

This is the gospel of labor! Ring it ye bells
of the kirk
The Lord of love came down from above, to
live with the men who work.
This is the rose that He planted, here in this
thorn cursed soil—
Heaven is blest with perfect rest, but the
blessing of earth is toil"

JUNIOR STUDY

Jack and Janet in the Philippines.

By Mrs. J. P. White, Albia, Iowa.

CHAPTER TWO.

THE FORBIDDEN BOOK.

Jack and Janet enjoyed the last few days of their ocean trip greatly. The stops in Yokahoma, Kobe and Nagasaki were full of interest but of course their greatest delight was when they came to Manilla, the end of their journey. Friends were there to meet them and after their baggage had been inspected by the Customs Officials they got into two-wheeled carriages and were driven to the Manilla Hotel.

After luncheon the twins, according to Oriental custom took a rest and then they started out with their father to drive around the city. First they went to the Intramures, that is the part inside the old city walls. In the new part of the city there were many sights that made the children think of America. The boys and girls coming from school were dressed as Americans and from a distance they looked like the little friends who had been left at home. But there were some curious sights too—ladies with stiff gauze sleeves and long trains; women smoking large cigars, other women wearing heelless slippers; men carrying bunches of grass on either end of a bamboo pole, balanced on their shoulders.

Mr. Howard explained to the children about the various sorts of people in the Philippines. Seven millions of the people are Malays, some of whom are of mixed blood, "and the other million is made up of Negritos and of wild and half civilized Malays."

He told them also how much these people needed missionaries. Although the Catholic church had been there for centuries the people were not allowed to have a Bible. Until America took possession of the Philippines it meant imprisonment or banishment for any one to read or own a Bible. Mr. Howard thought the children would be interested in hearing how the Bible had finally made its way into the Islands, so he took them around to call on Mr. Eldridge, the Secretary of the British and Foreign Bible Society.

"Could we hear just a little about the days when the Bible was a forbidden Book?" asked Mr. Howard. Mr. Eldridge told them that different people had risked their lives to bring the first Bibles to the Philippines. Several times Bibles were sent and a few hundred distributed. A young Englishman, a devout Christian, who had gone out there in business, wanted to get the Bible into the hands of the people. He disguised the covers and distributed a few. A young priest by the name of Lavalle, got one of these and was so impressed with the teachings of Christ that he began to preach the real gospel message. For this he was turned out of the church. Friends helped him to escape to Spain where he lived for years in exile.

Lavalle wanted to help his own people so he began to translate the Gospel into one of the dialects of the Philippines. After a long time his task was completed. He was now growing old but his one great desire was to go back to his old home with his new treasure. He found a young friend, Castello, who offered to go with him.

When the two arrived in the Islands it was soon discovered why they had come and in a few days, both men were taken suddenly ill in the hotel where they were staying. It was believed that they were poisoned. Lavelle died, Castello recovered but was imprisoned as a spy. After all of this effort and sacrifice only seven Bibles and one New Testament were distributed.

The Bible was translated into other dialects but the books could not be taken into the country. When the Philippines came under the care of the United States there was religious freedom and the Bibles were ready to be sent.

The translators find many difficulties in putting the Bible into some of these dialects. "If the Filipino languages do not have words to express the meaning they must invent some way of expressing it. For example, as there is no word for purple in Tagalog, the translation reads, 'And they put on him a robe the color of the eggplant.' "

The colporters who sell the Bibles, make many sacrifices. They travel in all kinds of weather, over muddy roads, sleep in all kinds of places and endure many real privations. Sometimes the priests will put them in jail but as soon as they are free they go on to the next village.

The twins were much interested in the exciting story of the Bible among the outlaws. Mr. Jansen, a missionary, went to preach in Campestello on the island of Cebu. When he opened the Bible in the church he found a note addressed to to "Pastor." It was an invitation from a band of outlaws to come and teach them. Once the writer of the note had been in the market and had bought a portion of Scripture and had carried it to his hiding place. He and his friends were so much interested that they wanted to know more. Guides were sent for Mr. Jansen, who led him over rough mountain paths to their lonely hiding place.

Mr. Jansen told them how to become followers of Jesus. He also told them that they ought to give themselves up and promise to be loyal to the Government. Four hundred of them agreed to do this. Mr. Jansen went with them to the government officials who accepted them on condition that Mr. Jansen would take charge of them. This he agreed to do placing them in four camps, with overseers in charge. From these camps have come many Protestant Christians.

There were other interesting stories but it was time to go home. Jack said to his father as they drove away, "I am bursting with knowledge already. By the time we have finished exploring Manilla by brain won't hold it all." Mr. Howard reminded him that his diary would, and that he wished the children to write down the things they saw and did. This they agreed to do and we shall read later some extracts from their diaries.

* * *

Canadian War Records. Courtesy Mis. Ed. Movement.

These little French girls are selling fruit and gum to Canadian soldiers. The children always have their gas masks with them.

Home Mission Study

THE PATH OF LABOR.

A Symposium on Home Mission Work.

CHAPTER TWO.

IN CITY INDUSTRIES.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

"ONCE UPON a time" a tired woman's last words on earth were:

"Dear friends, I am goin'
Where washin' ain't done, no churnin' or sewin'
And every thing there will be just to my wishes,
For where they don't eat, there's no washin' of dishes
And there the loved anthems will always be ringin'
And havin' no voice I'll be rid of the singin'!
Don't mourn for me now, don't mourn for me never,
For I'm goin' to do nothin' for ever and ever."

That cry of weariness has been that of thousands upon thousands of not only women but of little children. It has not always been expressed in the words of the "tired woman" but it has been voiced in many and varied ways. The same sentiment is given by the alien in the cannery who, upon receiving the felicitations of a bystander upon the fact that he could work in such a nice institution, replied, "Perhaps. But think of putting a slice of bacon in a can of beans every minute of every hour, of every day, of every week, of every month—eternity! O, the weariness of it!" And Miss Scribner, the author of this chapter, tells of the boy who had advanced so far along the Path of Labor during his fourteen years of life that he said, "O, I don't play base ball, I'm too old; I'm working now."

All these children five, six, seven, nine, and two a little older, were picking cotton on H. M. Lane's farm.

Photo Natl. Child Labor.

Jacob Riis found in Hester Street two little girls of nine years pulling basting threads from seven in the morning until eight at night and so earning one dollar apiece a week. What would the burden of their song be? What would be that of the children who after spending a day at work in the factory begin work at home in the evening? O, the weariness and hopelessness of the song of the little toilers! What about little Susie pasting linen on tin covers for pocket flasks. "Her shop is her home. Every morning she drags down to her Cherry Street Court heavy bundles of little tin boxes, much too heavy for her twelve years, and when she had finished running errands and earning a few pennies that way, takes her place at the bench and pastes two hundred more before it is time for evening school. Then she has earned sixty cents 'more than Mother.' 'Mother' has been finishing knee pants for a sweat shop at a cent and a quarter a pair for turning up and hemming the bottom and sewing buttons on two and a half dozen a day."

Can you hear the song of Susie's little companions—hundreds of them—who are busy making artificial flowers, paper boxes, paper lanterns, sewing coats (a ten-year-old "finished twenty-five coats yesterday") baby tending, shoe shining, selling papers, odd jobbing? The tune of these children might be different, but even in their childhood the refrain would be that of the "tired woman."

CHILDREN IN INDUSTRIES.

The mere fact of children laboring as mature people, as being actual bread winners under the most favorable circumstances seems out of harmony with child life, but, place them under the conditions that really do exist, and real discord appears. Miss Scribner tells of the 4,500 children between the ages of sixteen and twelve who toil long hours in the streets of Boston, news boys, boot blacks and venders, with health undermined with long hours, poor clothing, night work, irregular eating and sleeping and inclement weather. The moral environment is such that it undermines even worse than the physical discomforts to which they are subject, for these little toilers are exposed to the influence of the saloon, places of vice, smoking, gambling, drinking, licentiousness and kindred evils.

What about parental influence? Is there any and if so, is it respected? What about compulsory education laws? Why do these not keep the boys and girls off the streets and out of such objectionable occupations? Even if the law were enforced, there is not room in the schools to seat the children.

It would seem that the news boys confront the maximum of danger but the messenger and delivery boys confront the same physical dangers and have added moral dangers. These boys at the most impressionable age are sent into the evil places in the city's "vilest underworld." An investigation of night messenger service in the five years previous to 1915 in cities representing every section of our country, failed to reveal a single night messenger whose work had not brought him into contact with vice. "The news boy service is demoralizing, but the messenger service is debauching." It was found upon investigation by the Department of Labor that of nearly 5,000 cases of juvenile delinquency among working children, over half were from the street workers. These children working so many hours seem and are bright when plying their trade, but place them in school and they

Courtesy Missionary Education Movement.

Human lawn-mowers are used in India. Labor is cheap and machinery expensive, so most of the lawns and estates of both natives and foreigners are mowed by bands of women who move across the fields in long rows, pulling or cutting weeds and grass by hand, while an overseer superintends the work.

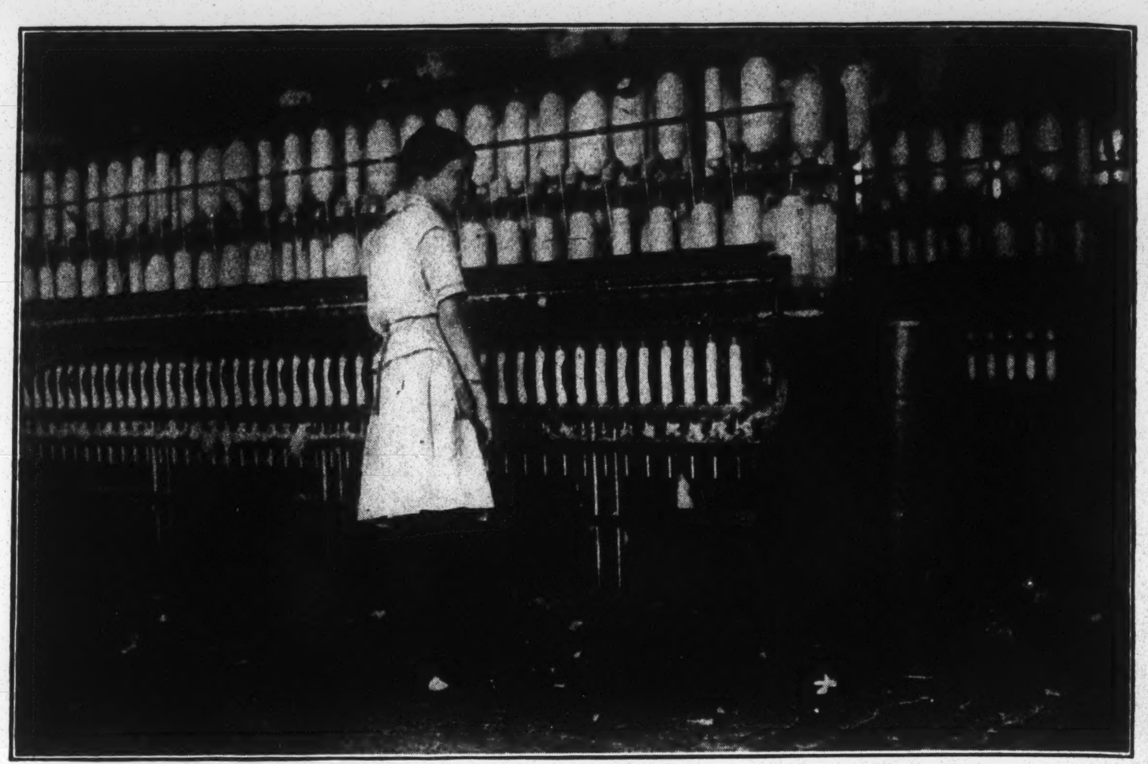
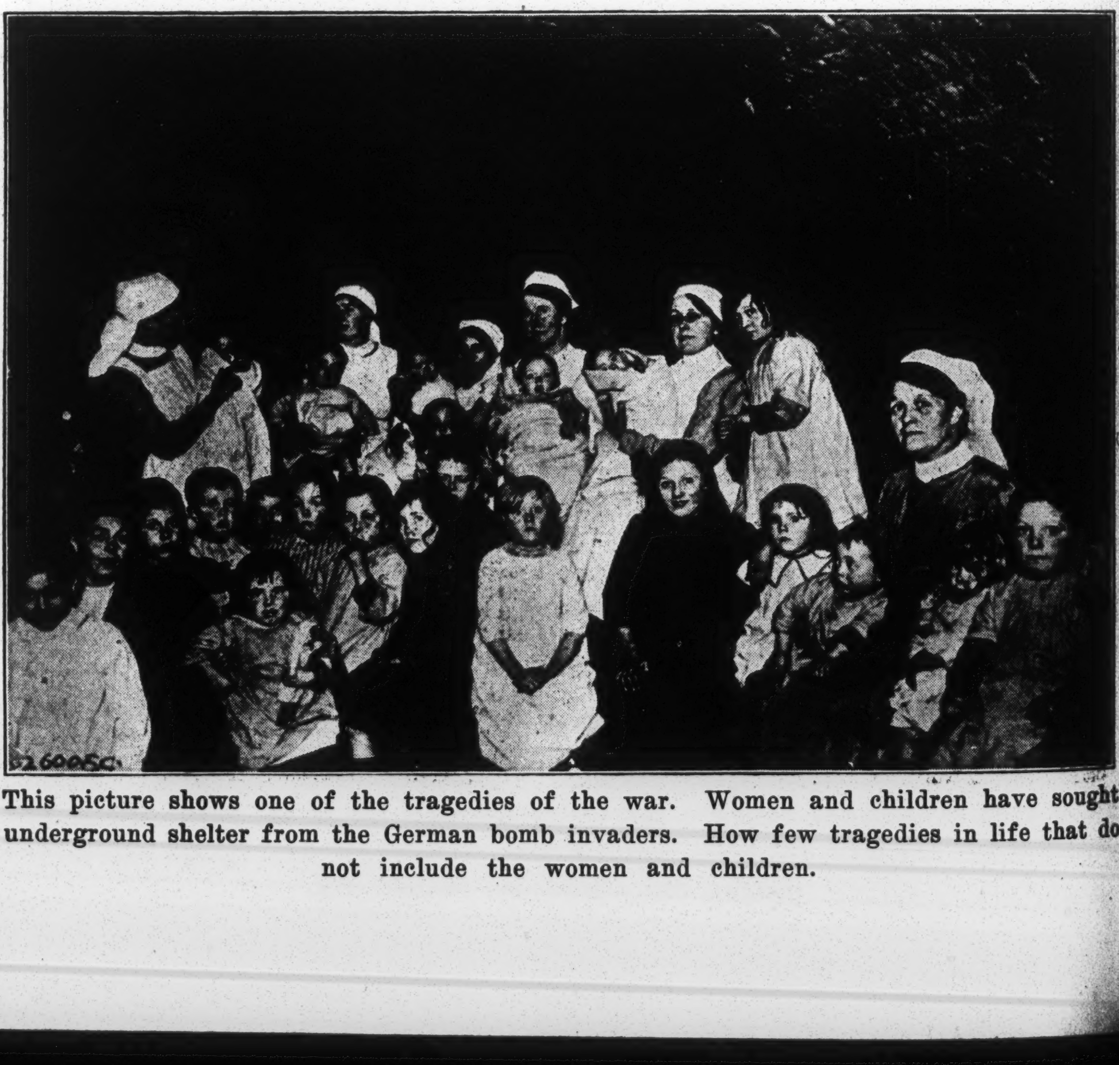


Photo by Lewis Hine.

FOURTEEN-YEAR-OLD SPINNER IN VIOLATION OF THE LAW.
"Matty" Lott runs six sides.



This picture shows one of the tragedies of the war. Women and children have sought underground shelter from the German bomb invaders. How few tragedies in life that do not include the women and children.

are dulled and not equal to the opportunities the school is supposed to afford them.

LAWS FOR CHILD LABORERS.

There are laws designed for the protection, at least in measure, of many of the child toilers, but there are many more who labor without legal protection, the rag pickers, wood gatherers, rubbish pickers, scavengers, etc. Beside these street child-workers who are numbered by the thousand there are hundreds of thousands engaged in the industries. Because the evils of child labor in manufacturing establishments have been so apparent, it has been possible to have enacted a Federal law which prohibits the employment of children under sixteen in quarries and mines and under fourteen in manufacturing establishments and forbids any of them to work more than eight hours, or at night. The benefits of this law reach about 150,000 children but it fails to relieve 1,850,000. It is not known just how many children are employed in the factories but 42,000 were engaged in the industries in Massachusettes; 14,000 in the cotton mills of the South and 10,500 in the mills of New England. The war conditions increased the number very much, but with peace the number will probably decrease at least some.

EFFECTS OF CHILD LABOR ON THE LIFE.

The effects of the work is physically detrimental as is evidenced by the appearance of the children themselves,

Photo from National Child Labor Committee.

We have thousands of children in America doing work which they ought not to do.

Courtesy Mis. Ed Movement.

Along the Atlantic and Gulf coast are the oyster and shrimp canneries, where every fall hundreds of Polish and Bohemian families are shipped. The living conditions are bad and the working hours long. The whole family starts work at three in the morning. Even the baby comes to watch sister open oysters. The children never have time for school, for when the summer comes they are shipped north again to pick berries.

physically undeveloped, colorless faces, drawn faces, eyes dimmed but not with years, songless lips and hopeless hearts. No child operating eight looms, when to operate two is detrimental to health, can experience the natural desire to play. In fact he would not know how. The noise, the dust, the lint and dampness all tell on the constitution of the child very soon.

Repeating the same endless motions hour after hour, day in and day out, week in and week out, month in and month out—"eternity." Why shouldn't the child become a machine? And he does. O, the monotony of putting a piece of bacon in a can of beans. What inspiration does it afford except to become a speedier machine making a record? Added to the menace to health is the danger to life and limb. "Safety First" placed in many factories is a wonderful help, if the employe is able to read and to read it correctly. But children just because of their youth are more subject to accident than those of mature years. The "list" is often large.

But a danger even worse than the menace to health, life and limb which threatens the child-toilers is that of the monotony of the labor and its lack of inspiration which retards rather than develops the child's mental activities. "An occupation that in this day of specialization fits a boy or girl for nothing and is devoid of prospects is a curse rather than a blessing." The National Child Labor Committee advocates that "every child should work, but at work that develops, not deadens." The intellect of the child laborer is deadened, his health threatened but even more than this, his moral life is assailed. Records show that a large per cent of juvenile delinquency is from child toilers in street and factory. A sad picture it is, and a sadder reality that the child life is soon lost in the whir and confusion of the factories but it is a sadder picture and a sadder reality yet that the home is "invaded" by the industries. In our department stores "are the gay violets and roses fashioned by tiny hands, the bootees and dresses, pretty buckles and delicate jabots and rosettes, all made by little children in the tenement houses; base balls, tennis balls, all kinds of paper goods, jewelry and goods 'finished' by small hands at home." Two-fifths of the children working in the tenement industries are under twelve years of age, and mere babies of three and four often "lend a hand." It is impossible to estimate the hours of labor of this child industrial army. The home and tenement conditions are even worse than those of the factory, for in the midst of filth, dirt, disease and darkness this great army plies its trades. It is surely time to cry out when the home is invaded and the children and mothers spend their hours turning shirt cuffs from morning to night for from one to five cents a dozen pairs.

RESULTS OF CHILD LABOR ON SOCIETY.

Among those whom the present Federal Army Draft are finding physically unfit, many are those reported seven years ago as child laborers and present evidence would indicate this is the cause and future investigation will probably furnish more and clearer evidence to the same effect. Investigations show that news boys and other street workers are in large proportion below normal in physical development. But the real strain on the lives of these children is told in the child suicides and prematurely aged children. "We are breeding a race of incompetants. Physical deterioration, mental deficiency, moral depravity, feeble-mindedness all follow in the train of neglected childhood." The average American child enters upon life with but six years of schooling, which means that thousands upon thousands spend the years of their childhood not in schools and the home but the mills, factories and other industries. The war had increased child labor in Massachusetts three-fold. In reconstruction days will these lives be readjusted to advantage?

SUMMONS TO CHRISTIAN SERVICE.

For fifteen years the National Child Labor Committee has been trying to educate the Nation to the *fact* of child labor. As one result there is a Federal law which affords a foundation upon which each state may build even a better structure. One present need is for more rigid education laws and for their execution. With the excuse of poverty, many states permit child labor and there are only twenty states which have adopted the eight-hour law for children. What are the child-labor laws in your state? "Is it nothing to you, all ye who pass by?" Perhaps you will discover an opening for home mission work for the Christian women of the church.

Children under sixteen need the helpful purpose of the school and not the baneful influence of the factory which has for its aim profit from, not for, the child.

Medical inspection of all school children should be required. Some states require this also for the child entering the industrial world, but this should be continued from time to time to discover the effects of the employment upon the child and so save him from possible future deterioration. Labor laws and school laws go hand in hand for the

Photo Natl. Child Labor. Courtesy Mis. Ed Movement.

Hundreds of little children work all day in the sugar fields. In Colorado five thousand boys and girls are helping make sugar for us to eat. In the fall when frosts are feared they have to work till seven in the evening by lantern light, and as they start at five in the morning, it makes a hard day even for a strong man.

permanent good of the child and hence for the permanent good of society. Children should be classified according to special aptitude in certain lines and then be placed in classes where this ability may be cultivated. This phase of education is receiving the approbation of the Government to the extent that over one and a half million dollars were appropriated for this purpose last year, with an increase to be made each year until 1924 when the sum will reach over $7,000,000. Practically every state in the Union has taken the proper step to secure its share in this appropriation.

The securing of better legislation of all kinds that will prove beneficial to the development of the child in every way, will be a great factor in the correct readjustment in the new industrial order. We cannot be content until "every Christian catches the vision of the world where no class is condemned to carry heavy burdens throughout life, while other classes escape with the easier tasks."

WOMEN IN INDUSTRIES.

There is today an army of wage earning women in the industries and the war conditions have enlisted tens of thousands of inexperienced recruits. What are the conditions under which this army works? Their working day is a long one, so long that a waitress who served meals in a restaurant and then worked twelve hours "cleaning, scrubbing, and digging and feeding you for $5.00 a week," came to the conclusion that no one had a home for every one came to the restaurant to eat. Working women and their friends have long asked why there was no law to protect these women. Their importunate inquiry has brought an eight-hour working day for women in five states and the District of Columbia. Some states have nine and ten hour days and others unlimited hours. Over-time work goes almost invariably with long hours and their attendant evils. It is the right of every individual to have the time to develop his own life and such conditions deny this right and crush out even the desire for it. Night work by women with all its accompanying evils is prohibited in only five states. War conditions have called women into night service in greater numbers than ever before. It is hoped that in the adjustment following peace that early measures will be taken to release the women wage earners from night service.

CONDITION OF THE WAGE.

The Minimum Wage Board of Massachusetts at their first session discovered that 95% of the wage earning women of the state were not receiving a living wage. There has been much agitation of recent years concerning the living wage. A general agreement was reached that $7.00 represents the bare necessities and $8.00 would not permit one to live decently under American conditions. What is the story the figures tell? Fifty per cent are receiving less and only twenty-three per cent are receiving the amount agreed upon as a living wage. In New York City where the living wage is $9.00, eighty-seven per cent of the waitresses receive less. This condition is not exceptional but is quite characteristic of different sections of our country. There are other considerations to be made beside the wage, that of loss of time, seasonal trades, dull times, etc. Shelter is often sought in the fact that many of these women work for pin money but such is not the case. Practically all of them are partial supporters of a needy home dependent upon their wage for existence. One report reveals the fact that fifty per cent of the women twenty-five years and older give one-half their wages to their families, while seventy-five per cent of the younger women give three-fourths to the support of the family. With women as with children we find that the living wage and the moral life are closely related. An insufficient wage "denies the legitimate avenues of expression for their normal interest in life." Conditions should be carefully considered before unstinted condemnation is passed upon the girl who, induced by the lack of sunshine in her own life became dazzled by the glitter of the life of her friend, the chorus singer in a cheap theatre. Reports clearly indicate that "the pressure of poverty is no small factor in forcing women into a life of prostitution."

CONDITIONS OF WORK.

How is it possible for women to work as they do and apparently make no advancement, receive no promotion? One superintendent answered the question when he said, "We keep the piece rate so low they have to keep right at it to make a living." One most frequent complaint heard from the workers is the speed and the monotony. They are driven to and almost beyond the point of endurance in order to keep up with the "ever quickening machines." Now one woman attends to twelve or sixteen looms where formerly she was responsible for but two. Add monotony to speed and the "tired woman's last words" are reiterated again and again. To illustrate both the speed and monotony, a telephone operator often performs 1350 operations in answering the calls of but one hour. How many would it require for the eight hours? Girls and women who sew watch machines that

Photo, courtesy, "World Outlook."

A MIRACLE-WORKING INSTITUTION FOR DOWN-AND-OUTS.
The Morgan Memorial does a splendid work among the poor of Boston, of whom a large proportion are Italians. Its main work is co-operative industries and stores.

carry twelve needles and make 4,000 stitches each minute. Again, after the monotony of placing a "piece of bacon in a can," other women cap the cans at the rate of 54 to 80 a minute. Again, in the old style laundry "in the course of one hour 100,000 pounds of energy are required of a woman at a single machine."

There are other complaints about working conditions such as the system of fining for slight errors, for unavoidable tardiness, etc., the lack of precaution against dangers as revealed in the death toll of factories, against unsanitary conditions. Of 116 glass factories visited by government agents, it was disclosed that "nearly three-fourths had no wash rooms, only eight had rest rooms and but five had lunch rooms." Some occupations from their very nature present more risk to health than others. Garment workers, cigar makers and tobacco workers, clerks, bookkeepers, printers, machinists and like workers run very great risk. The United States Health Service found that the rate of tuberculosis among garment workers was three times as high as among United States soldiers. Beside the burden of physical hardships and suffering one of the saddest, hardest conditions of the working woman is her foreboding for the future. With a mere living wage, what is to be done during the not infrenquent times of depression and in occasional transferance of demand from one industry to another?

The new army of women workers even in reconstruction days will not return to home duties but will be led to meet the dangers of long hours, low wages, uncertain employment and the unwholesome conditions of the industrial world.

"Development, whether physical or moral or spiritual costs money, for development comes by way of the things which make decent living available." "Wage-slavery" is not an unknown expression today. Is it an impossibility that there may be a revolt some day of the slave against his master? "Such a condition need not come. But unless at this point a Christian civilization recognizes the justice of the demand of a large section of its population for liberty and freedom in their industrial relations, it is not impossible that it may come." (Path of Labor).

OUTSTANDING NEEDS FOR CHILDREN AND WOMEN.

The Campaign for Freedom was begun successfully in Oregon when a shorter work day was secured for women. The case is won and the same right is open to every state which wishes to make sufficient effort to secure it. The next step was the securing of the Minimum Wage Law which is in operation in twelve states. Even employers are becoming convinced that such legislation is proving beneficial instead of detrimental as they feared. The outstanding needs for children are, Miss Scribner says:

1. Community recognition of the needs of children in industries.
2. Compulsory education laws with broader provision.
3. Medical inspection of children and more rigid health requirements.

The needs among working women are:

1. Federal Law giving an eight-hour day.
2. Minimum Wage legislation in every state.
3. A separate bureau for women under the Federal Department of Labor.

SUMMONS TO CHRISTIAN SERVICE.

In cities the Christian women of the churches have been supporting and working with such organizations as the National Women's Trade Union League, National Child Labor Committee, National Consumers' League, etc., and, a very favorable aspect of the situation is that women and girl laborers are now looking with confidence to the women of the church for assistance. The call to Christian women in the cities seems so clear, what about the call to women living elsewhere?

Miss Scribner says, "Every local community furnishes a field, every store where a boy or a girl works too many hours is a challenge to the Christian womanhood of the community; every town where a boy or a girl works on the streets is a direct bid for the influence of Christian women; every factory where a child works for the good of the owner or for a short-sighted parent instead of for his own development is an affront to a Christian conscience. There is not a village, not a town, not a city and scarcely a suburb where all the child life of the community is held in sacred trust for the future. Could there be a louder, clearer call to women who have long followed new calls and walked over hard places in fulfilling their Christian mission?"

"Does it mean that here is opening up the next call to Christian service, the next great adventure to be undertaken for the Kingdom?"

Photo Natl. Child Labor.

GARMENT MAKERS IN NEW YORK CITY.

Junior Study—Jack-of-All Trades.

BY MRS. ALBERT GORDON, CHICOPEE, MASS.

CHAPTER TWO.

"THIS IS THE HOUSE THAT JACK BUILT."

We are always interested in the homes of people. When we meet another person for the first time, usually the first thought that comes to our minds is: I wonder where he lives. Often the first question of a little child is, "Where you live?" So we are interested in the homes of these Jacks-of-all-Trades about whom we are studying.

"This is the House that Jack built.
This is the dust that lay in the House that Jack built.
This is the baby that rolled in the dust
that lay in the House that Jack built.
This is the sister who 'minded' the baby
that rolled in the dust
that lay in the House that Jack built.
This is the mother, all tired and forlorn,
who called for the sister
who 'minded' the baby
that rolled in the dust
that lay in the House that Jack built.
This is the father, toiling and worn,
who gave rent to the mother, all tired and forlorn,
who called for the sister
who 'minded' the baby
that rolled in the dust
that lay in the House that Jack built.
This is the landlord who took with scorn
the rent which the father, toiling and worn,
gave to the mother, all tired and forlorn,
brought by the sister who 'minded' the baby
that rolled in the dust
that lay in the House that Jack built."

This picture of the House-that-Jack-built where these busy Jacks-of-all-Trades have their home, does not seem very attractive to us, nor would we want to live as many a Jack-of-all-Trades is obliged to live. He usually has to have his home near the place where he works, and often these shops and factories are in the great cities where the surroundings are dirty and unpleasant. Here close to the smoky, dingy factories can often be seen row after row of smoky, dingy tenement blocks, where many a Jack-of-all-Trades has his home. Frequently this home for Jack and his family consists of one or two rooms. Perhaps this room is at the end of a dark narrow hall-way up several flights of stairs. Even a glimpse of the smoky sky can hardly ever be seen because of the tall chimneys and high buildings. In these crowded streets, there is no yard to play in, not even a tiny one, and no green grass, and no trees.

In one of these rickety old buildings, the Salamonte family, to whom the author of our book introduces us, had their home.

They had been very poor in their home of one room in Naples, Italy, and had found it hard to earn enough to live. They had been told of the "rich America," and they began to dream of making a fortune if they could only reach that land of promise. So papa Salamonte and the oldest boy, Tony, said good-bye one day to the mother Salamonte, and Michelina, Angelina, Marietta, Theresa, and the baby, Giovanni, and sailed away to America, promising to send for them very soon, for "money would pour into the pockets in the wonderful America." But papa Salamonte and Tony found that it would take a long time to save enough to send for the rest of the family, for Tony who was selling bananas from a push-cart was getting only a few cents a day from the "Padrone" who owned the cart, and papa Salamonte found that he could save very little from his day's wages working on the streets repairing car tracks.

Then quite unexpectedly, through the death of an old uncle, Mrs. Salamonte came into possession of enough money to pay the way of the six of them to America, and they were joyfully met by the father and Tony when the boat landed at Ellis Island, New York.

BRINGING HOME THE WORK.
Photo, courtesy, "World Outlook."

We next see them in the Tenement-House-that-Jack-Built where papa Salamonte had rented two rooms, one of which was dark, as it had no windows at all. This tenement house had many families in its many rooms. It was all out of repair, but the landlord who wanted to get all the money he could, wouldn't repair the worn floors, nor mend the broken plaster and cracked ceilings, and yet he would have the rent paid promptly every month.

One day a dreadful accident occurred! Papa Salamonte was run over by a street car and died in the hospital to which he had been taken. The poor widow soon began to wonder what she could do for her family, as another rent day was near, and now only Tony was left to bring in wages. She found that other families in the tenement earned money for food and rent by cracking nuts, making neckties, and crocheting lace, but they got very little money for their work. The Gingentis made neckties, but received only fifteen cents a dozen for lining, turning, and pressing them. Mrs. Salamonte thought she could make lace, so she crocheted day and night, and kept Angelina home from school a week till she finished a beautiful piece which she showed to Mrs. Belluni who told her she could get only thirty cents for it, from the man who bought the laces to sell them again for a big price.

"Poor Mrs. Salamonte walked slowly and sadly upstairs with her thirty cents, and knew lace would not help her any. Then she passed the door of the Cagliari family; she went inside. They were making pink sateen roses. Five little girls and one little boy were working at a long table with their mother, while a very unbusinesslike baby wasted precious time by crawling around on the dirty floor. But the seven other members of the Cagliari family sat with their eyes fastened to that table in front of them where heaps of pink sateen petals were piled. With swift movements, they each used the little finger of one hand to dip and paste, while with the other fingers they crumpled two or three bits of cloth about a wire for a center; then they strung on five petals, each with a dab of paste from the little finger. They shaped and patted the petals into a cup-like nest, slipped the wire into a hollow green tube, and hooked the finished roses to dry on a line in front of them. Rose after rose, rose after rose—the pile grew amazingly fast."

"How much you maka?" asked Mrs. Salamonte.

"Eight cent for 144 roses," said Mrs. Cagliari, not taking time to look up. "When we all worka, we make four dollar a weeka."

Everybody works in Italian families doing home work in New York. From mother to baby, all find something to do on the artificial flowers or the hair brushes or the bead work that bring in from two to four dollars a week as the pitiful result of all the labor.

Four dollars sounded better than *thirty cents* to Mrs. Salamonte, so she hurried around to the flower factory and arranged with the boss to do home work. He was glad to get her, for it was near Easter time when every one wants new hats, and flowers were to be in style that year. He gave her a huge box of forget-me-nots to make up.

It looked so pretty and so easy; just running a wire through the blue cambric and dipping some paste on the end where the yellow center fitted. But nothing is much fun to do when you have to keep it up hour after hour, day after day.

The boss did not pay as much for forget-me-nots as for roses—only *three* cents for 144 flowers, so it seemed endless work to earn four dollars. Angelina, Michelina and Marietta rushed home from school and worked till late at night. Theresa lugged the baby in from the dusty hall, and actually taught him how to make a forget-me-not—it looked as well as anybody's.

"After all, he's most three years old," she laughed. So after that they made him work, too. They stopped calling him Bambino (baby) and gave him his real name Giovanni (pronounced Jovanni), which is the Italian way of saying "John"—so he is, I'm afraid, our tiniest Jack-of-all-Trades."

So the Salamonte family have worked

day and night on the forget-me-nots to earn food and clothes and pay rent for the grimy rooms in which they have lived now fully four years, and which have had no repairs all that time.

"There our missionary found them when she went a-visiting in the House-that-Jack-Built. She saw four dear little Italian girls with tired white faces, all the play and joy gone out of them, their heavy eyes seeing only tiny blue flowers and wires, wires, wires. She know they had no time for school now, their teacher had told her about them. She saw little Giovanni, pale and wan and far too tiny."

She had been visiting the families who "did" nuts, neckties, lace, and roses, on her way up stairs, and she sighed deeply as she remembered the stuffy rooms, the dark, unaired halls, the rickety floors, and the busy rushing families making the neckties, collars, and flowers, for some of us to wear, and it seemed to her that those tired boys and girls were paying a very big rent for that unattractive House-that-Jack-Built.

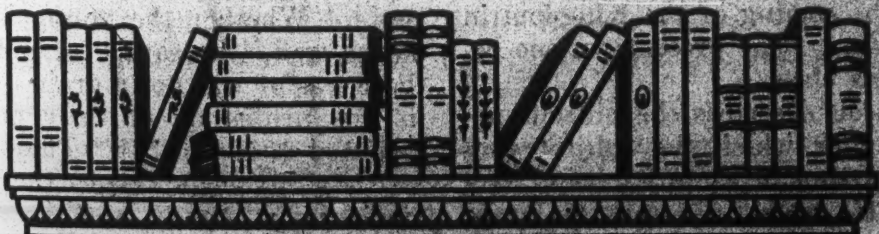
She knew that these conditions were true not only of "Little Italy," the part of the city where the Italians live, but also of "Little Russia" and "Little Poland" where the Russians and Poles live, where many of the children who are working for a living are out of school and Sabbath School; and she prayed for more strength because there was so much to be done for them. She prayed that new and better houses might be built for them, and with better landlords who would take an interest in the people, and that the heavy burdens of work might be lifted from the child workers so that they, too, could go to school and have time for play.

Were there time we would tell of the missionary's visit to other families in the tenement house, and of the comfort and help she brought. One day she visited Mrs. Saluti who sews buttons on cards all day long, twenty-four buttons on each card, receiving three cents for every dozen cards she finishes. She never had time to wash dishes and make beds or do much cooking. The missionary came afterward as often as she could, and taught little six-year-old Rosalina how to do all these things. So now their little room is clean and shining, and even has two neat white curtains at the windows, made from some muslin the missionary gave her.

The people in the tenements have learned to love the missionary, and to watch for her coming, for she brings comfort and cheer, and tells them of Jesus, Who also loved to visit in the homes of people.

We all ought to pray, and do all we can to help, so that more missionary workers may be sent to visit in the homes where there is need.

(*Adapted from "Jack-of-All-Trades" for use in Junior Study,* 1919.)



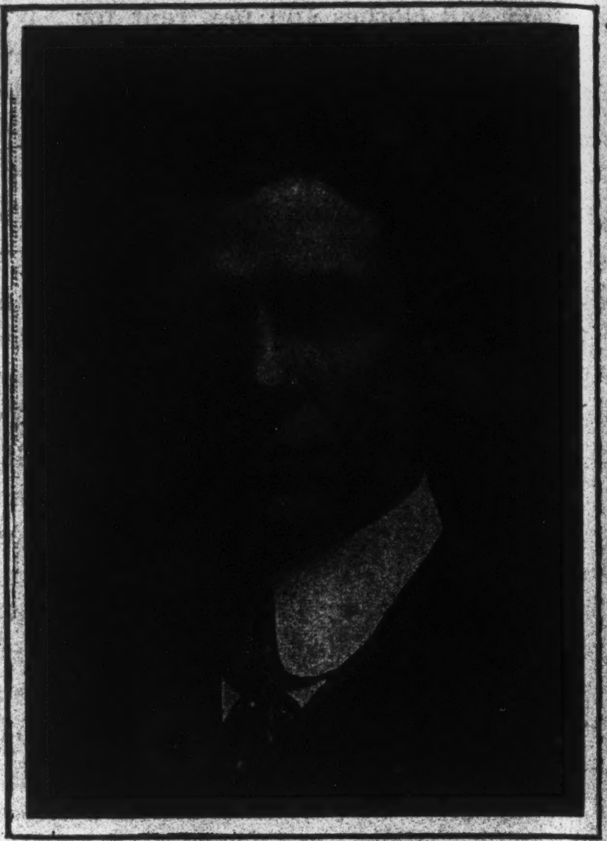
BOOK REVIEW.

THE APOSTLE TO THE MOHAMMEDANS.

The Laymen's Missionary Movement is fortunate in having secured for this season's conventions Dr. Samuel M. Zwemer, the missionary to the Mohammedans. He has recently arrived with his family in this country from Cairo, Egypt. It was while studying in the Theological Seminary at New Brunswick, N. J., in 1888, that Samuel Zwemer and two other students, who had individually consecrated their lives to work abroad banded themselves together for pioneer work in some unoccupied field. The conviction grew upon them that God was calling them to take the gospel to the unreached Mohammedans in or near Arabia, and this seed later developed under the Reformed Board into the Arabian Mission. In June, 1890, Dr. Zwemer sailed for the field. He traveled extensively through the unoccupied portions of Arabia where no white missionary has been. Mission stations were established at Busrah, Bahrein and other places. Work for the women, which only a woman can do in Moslem lands, was inaugurated by Mrs. Zwemer. She also opened a school for girls and another for boys and these "acorn" schools grew and enlarged their borders. Also medical and colporteur work was established. These pioneer workers met with many difficulties, determined opposition and open hostilities, but God rewarded their faithfulness and every department of the work grew under their ministry. For the past six years Dr. Zwemer has been doing a large and effective work at Cairo, Egypt.

—Men and Missions.

Dr. Zwemer when in Egypt is doing mission work under care of the American Mission of the United Presbyterian Church of North America.—Editor W. M. M.



SAMUEL M. ZWEMER.
Secretary of the Laymen's Missionary Movement.

DEUTSCHLAND UBER ALLAH.

BOOK REVIEW.

Among the hundreds of books that have appeared on the present world-war, there are many which do not concern the missionary in his task. Others he *must* read if he would understand the relation of the present war in its origin and final issues to the coming of the Kingdom in the Near East. The present volume belongs to this class.

Mr. Benson describes the hideous oppression under which the subject peoples of the Ottoman Empire have so long suffered. He goes fully into the steps whereby Germany has secured, for the present, an absolute dominion over Turkey, and suggests the measures that will be necessary before the Allies can realize one of their stated aims in the war—namely, to free the subject peoples from the cruel yoke and expel the Turkish Government from Constantinople.

His facts are derived from a study of official documents. His style is always interesting, but in his passionate denunciation of treachery and murder, his metaphors sometimes get sadly mixed and occasionally inelegant. He holds up the old Turk and the new Turk in the light, not of what they promised, but of what they did to the non-Moslem population. "Whether the young Turks ever meant well," he says, "or not, whether there was or was not a grain of sincerity in this profession of their policy, is a disputed question. * * * They permitted (if they did not arrange) the Armenian massacres at Adana, and the Balance of Power began faintly to wonder whether the young Turks in their deposition of Abdul Hamid had not slain an asp and hatched a cocratrice."

He shows how the young Turks became a party which had for its main object a system of tyranny and murder such as the world has never seen. In this they were the pupils of Prussia. We read in the proceedings of the Committee of Union and Progress, "The formation of new parties in the Chamber or in the country must be suppressed and the emergence of new Liberal ideas prevented. Turkey must become a really Mohammedan country, and Moslem influence must be preponderant. Every other religious propaganda must be suppressed."

In following out this program the deportation or the massacre of the Armenians was necessary. The Nationalist party learned thoroughness under the tutelage of its Prussian masters and tried to fulfill the program of Abdul Hamid, who said, "The way to get rid of the Armenian question is to get rid of the Armenians."

The author gives reasons for his conclusion that the male portion of the Armenian race in the Ottoman Empire has practically ceased to exist. He describes the horrors as well as the heroisms that characterized the fate of Armenia. A German eye-witness describes the fate of these Christians. "They have had their eyebrows plucked out, their breasts cut off, their nails torn off; their torturers hew off their feet, or else hammer nails into them as they do in shoeing horses. This is all done at night-time, in order that people may not hear their screams and know of their agony. Soldiers are stationed round the prisons, beating drums and blowing whistles. It is needless to relate that many died of these tortures. When they die, the soldiers cry, 'Now let your Christ help you.'" And Christ did help many of them through the ministry of American missionaries, as Mr. Benson shows. He also shows the responsibility of Germany. She permitted them to go on, when it was in her power to stop them. "And all the perfumes of Arabia will not wash clean her hand from that stinking horror."

If any one doubts German's responsibility, let them read Chapter V, which is entitled "Deutschland Uber Allah." "The Cresent and the Iron Cross" have been welded into one. The new-born Turkish babe was taken from the cradle and a lusty Teutonic changling substituted. "A great Prussian guardsman who shouted, 'Deutschland Uber Allah.'"

We learn from this book that what was once the Ottoman Empire is now practically a German province. In matters naval, military, educational, legal, industrial, financial, Germany is supreme. But she will not remain supreme. The last chapter is prophetic. It is entitled "Thy Kingdom is Divided" and we are shown the handwriting on the wall. God was not allowed to use the Concert of Europe to accomplish the liberation of the oppressed. Their cry was unheeded. He has now used the confusion of Europe to bring to pass His purpose and to break the yoke of murderous tyranny forever. "The roar of battle still renders inaudiable all voices save its own, but already the dusk begins to gather over the halls where sit the War-lord and those who, for the realization of their monstrous dreams, loosed hell upon the world, and in the growing dusk there begin to steal upon the wall the letters of pale flame that to them portend the doom, and to us give promise of dawn. Faintly they can see the legend *Mene, Mene, Tekel, Upharsin.*"

S. M. ZWEMER.

CRESCENT AND IRON CROSS by E. F. Benson, George H. Doran Company, New York, pp. 240, price $1.25.

FOREIGN CORRESPONDENCE

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

UP THE MOUSKY.

By Mrs. A. R. Birdwood (Nee Ewing).

The following is another of Mrs. Birdwood's (Anna Ewing) delightful descriptive articles which will help to give the Magazine readers a better idea of life in Egypt.

—M. Finney, Editor.

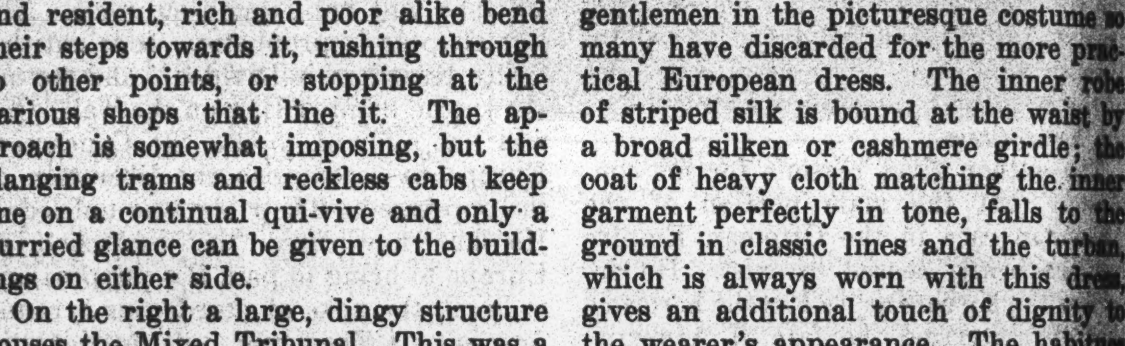
The Mousky, that pulsating artery of modern Cairo, is without doubt the most frequented thoroughfare of the Victorious City. Native and European, tourist and resident, rich and poor alike bend their steps towards it, rushing through to other points, or stopping at the various shops that line it. The approach is somewhat imposing, but the clanging trams and reckless cabs keep one on a continual qui-vive and only a hurried glance can be given to the buildings on either side.

On the right a large, dingy structure houses the Mixed Tribunal. This was a palace in the days of Ismail the Magnificent and on more than one occasion illustrious guests of his Highness were entertained there. On the left, a large rambling house, the gift of Said Pasha to the American Mission, stood in a grove of lebbek trees, and under their shade a squeaking mill ground beans for the nimble donkeys, then, not only in favor but indispensable as a means of transportation. Behind the lebbek grove, the ancient Zaptieh, or summary court, dispensed a justice which, according to the whim of the judge and the financial status of the accused, took the form of kourbag or backsheesh.

But enough of reminiscences. Taking our lives in our hands we cross the intricate tramline and become part of a heterogenous crowd, the like of which is not to be found elsewhere.

At the corner a cafe is largely patronized, and we are fortunate to see native gentlemen in the picturesque costume so many have discarded for the more practical European dress. The inner robe of striped silk is bound at the waist by a broad silken or cashmere girdle; the coat of heavy cloth matching the inner garment perfectly in tone, falls to the ground in classic lines and the turban, which is always worn with this dress, gives an additional touch of dignity to the wearer's appearance. The habitues of the cafe sip their coffee as they read the current news and they discuss the world's affairs with a calm indifference born of their immovable belief that whatever may be done or left undone, we shall each suffer no more and enjoy no less than our Kismet.

As we proceed we are struck by the variety of the articles exposed for sale,



A STREET IN CAIRO.

and we wonder who can possibly find use for them all. It is truly a motley collection, yet, there is much of interest as illustrative of the daily life of the modern Cairene. The goldsmiths display gorgeous services of coffee cup holders and trays in silver and gold filigree; services for jam and water, a form of refreshment dispensed in Greek and Jewish houses; silver and gilt tarboosh stands, the gift of "bride to bridegroom" at Osmanli marriages; scent bottles for orange flower or rose water; sherbet cups and censers where incense is burned in the harems as an hygienic measure and as an accompaniment to or substitute for morning prayer.

The window of a European shoe shop next meets the eye. What cruel and inartistic shapes! A sculptor would shudder at these horrors and turn with satisfaction to the bare feet of the poor, who glide along balancing their burdens gracefully on their heads.

All this time we are being jostled and pushed by the hurrying throng; no need here for the order to "move on;" one is rushed willy nilly and rendered breathless with dodging carriages, loaded camels and filthy beggars. One minute we get foothold on the narrow pavement, the next we take refuge on the road to avoid the barrels of pickles and dried fish with which the Greek grocer blocks the way.

We turn our heads at the clinking of his brass cups by the water seller; he is indeed a study for an artist; his coat made up of brilliant patches on a groundwork of sacking, his back bent with the weight of his earthen jar. "To the thirsty, water," he cries, extolling God for the life-giving fluid and he begs in the name of charity, showering blessings on us the while. We hurriedly drop a coin into his outstretched hand, fearing that if we do not comply with his demands the blessing may be turned to cursing.

Our attention is again arrested, this time by a monotonous dirge and the familiar "La Il ahee ill'Allah" chanted in unison by blind ulema, tells us that they are hurrying to his long home, one who has done with life's turmoil. The bier is carried, as an act of piety, by relays of the faithful and is followed by wailing women who in the intervals of their shrill cries chide the departed for having left them to loneliness and grief.

And now we reach Selim's. I often wish I could transport the correct frock-coated shop-walker of Regent Street with his suave "what can I show you, Madam?" and drop him suddenly into the midst of the tumultuous confusion of Selim's. His conventional soul would be filled with dismay. At the first glance a precipitate retreat seems the only wise course. However, undauntedly fighting our way to the counter we accomplish our purchase and then for amusement (for it is as good as a play) saunter through the shop watching the animated groups. Here are half a dozen women of the poorer class. One of them has come to buy a cotton galabieh, the others, her friends, to give advice, and they are accompanied by their children who range from eight or ten years to infants in arms. The older ones squat on the floor beside their mothers and, alternately playing and quarrelling, munch large ring-shaped biscuits coated with sesame. It is a great day in their lives and they intend enjoying it to the full. The overworked attendant hauls down piece after piece and persuasively advises them as to the prevailing fashion. The women affect indifference not to say scorn, when finally in despair the attendant asks whether they have come really to buy or to mock him. This brings matters to a crisis and with much whispered counsel and sage nodding of heads a choice is finally made. The next act in this little comedy is the bargain. The women loudly protest against the price named, the man with violent gesticulation calls Allah to witness that one millieme less will bring the establishment to financial ruin. At last when it seems that the strained relations will surely bring the opponents to blows, for no apparent reason a sudden calm ensues, the conflicting parties decide on a compromise and the desired quantity is torn off.

Deftly folding the material, the attendant wishes happiness in her acquisition to the purchaser and she calls down the blessing of Allah on his head.

The next group is one not to be met with every day. A lady from the country has come into Cairo to make purchases for her household in view of the approaching feast of Bairam. Her face is clear cut, the hooked nose and eagle eye suggesting a Bedouin strain.

A lock of hair henna-dyed, which escapes from under her veil, betrays her youth departed, but her face is free from wrinkles and its strong lines denote one born to command. Her dress is rich and satisfactory in its genuine texture and fashion. Her sheet-like covering is of heavy silk crepe and the long face veil is also of silken crepe of a finer mesh. She makes her selections with dignity and precision, the obsequious attendant well knows that he dare show no impatience and that she is not to be persuaded against her will. She is attended by two maids and a man, evidently her bailiff. I speak to one of the maids and express my admiration of her mistress's dress, whereupon I am informed that she is a rich landowner from the provinces, that she much prefers the quiet life near her fertile acres and looks upon Cairo only as a convenient market. I tentatively remark that the heavy silken crepe was bought in the raw by weight and dyed and woven to order. At this, the whole party look up with a gleam of satisfaction and exclaim, "Yes, it was bought by weight, the lady knows."

Across the way is a party of three, one might say four, but that one is a babe in arms and passive as the Eastern babe is won't to be. The man, a Coptic effendi from one of the ministries, is making use of his Friday holiday to buy a new dress for his wife. The wife,almost as passive as the baby, has thrown back her veil and tucked her habara behind her ears, giving it the exact folds of the ancient Egyptian head-dress and making her look like a Sphinx. She expresses no decided opinion and meekly follows her lord from counter to counter. The man is distinctly out of his element and will be happier on the morrow with his feet tucked up, holding his account books obliquely and accurately adding three columns at a time. No decision is arrived at and they silently file out, the little nurse, only a child herself, carrying the heavy inert baby. Their personality lacks perhaps the element of picturesqueness we are seeking, but let us not forget that to this race who a thousand years ago suffered the most cruel persecutions for conscience sake, we owe, that our holy religion was kept alive and handed down, our richest heritage, to us.

And lastly, as the preachers say, we observe a Syrian woman of the middle class. She is un-veiled and unattended and has a bright intelligent face. Seriously engaged in the selection of a dress, her decision is soon made, but just as the attendant is preparing to cut the material she stops him and says that it is not nice enough. Upon this the man loses his patience utterly, throws down his scissors and exclaims, "Not good enough? Do you mean to wear this for visitors or only for your husband and children?" This point of view is conclusive, the woman subsides and the bargain is clinched.

Pressing through the surging throng, we reach the street and are met again by the clanging tram which follows the line of the now obliterated Khalig. What a change from the days of Izz-ed-din Musk, Saladin's relative, who built a bridge across the stream at this point. His work, no longer necessary, has vanished, but the street to which his name was given remains, an infrangible monument to his memory.

SUDAN

Mrs. T. A. Lambie, Editor.

While the Lambie family were doing a little advance work investigating the Abysinian question, the Rev. Mr. Rivington, who is curate of the cathedral of Khartum, paid a visit to Nasser and during his stay he persuaded Miss McKeown, one of our workers, that he needed her in his work worse than we did in ours, and when we returned to Nasser we were met with the announcement of their engagement. We wish them all happiness and every blessing. Miss McKeown will be greatly missed at Nasser; she only came to us in April, but in that short time she had won a large place for herself in the hearts of the people and missionaries. It is expected that the wedding will take place at Wadi Halfa about the middle of November.

As has been the case all along the Lord has provided marvelously for Nasser. A few weeks before Miss McKeown left us, Miss Marie Truan was taken on in the medical department and is proving a great blessing in the work. Miss Truan is a French-Swiss young lady who came over from Switzerland before the war broke out as a governess. She became deeply interested in mission work and we feel sure the Lord was preparing her for this very time of need. She is mastering the language very quickly and the patients all love her.

Word has just come of the arrival of a son in the home of Dr. and Mrs. P. E. Gilmor. Dr. and Mrs. Gilmor are at present in Alexandria, Egypt.

The Rev. Mr. and Mrs. Oyler, of Doleib Hill have been spending a month visiting at Nasser.

All danger of a flood from a high river seems to be past in the Southern Sudan. The rains are over and the country is rapidly drying off. Huge prairie fires nightly rim the horizon. The Rev. Mr. Smith is making good use of the good weather and is making a systematic evangelistic tour of all the country about Nasser for a radius of 15 miles. We are having a nightly prayer meeting at Nasser from seven-thirty to eight-thirty asking for a special out pouring of the Holy Spirit on the Nuer tribe that they may be awakened from their long lethargy and that they may see Christ; we are asking, too, that one Nuer may be a real evangelist to his own people.

About two months ago six patients were sent down to Khartum to the Civil Hospital there, to undergo treatments which it was impossible for them to get here with our meagre equipment. Five of them have returned; one died. Mrs. Giffen writes of the funeral:

"Dr. Christopherson has dismissed the Nuers you sent to the Hospital; five of them I send by tomorrow's boat. Your sixth man we buried two weeks ago; I did not even know that you had any one in the Hospital till I got a note from Dr. Christopherson asking what should be done with the body. It was Sabbath and a feast day with the Muslims. Dr. Christopherson has had some trouble over what is called 'Zebtieh' funerals. The Habashas (Abyssinians) dug a man's body up after he had been buried and made their mourning over it, they called the Zebtieh burial a dog funeral, so the Doctor sent one of the Nuers, who could speak a little Arabic, around to me that I might talk to him and see what they wanted. I talked to him about what they do with their dead, when he said they buried on or near the place the person dies, I had to tell him, of course, that that would be impossible here. But I told him I would see that the man was buried as Dr. Lambie would do it and that he would be buried among Dr. Lambie's people. His face lighted up and he said, 'In Dr. Lambie's way and with 'nass' (people). Dr. Lambie, the Nuers will be pleased with that.'

"So I sent for our carpenter to make a coffin. It was covered with black cloth and lined with white muslin. The Coptic hearse I got for thirty piastres (a dollar and a half) to take the body from the Hospital to the cemetery, and two of our elders and the pastor, the carpenter and some of the Nuers followed to the grave. They read a chapter and had a prayer. I hope I did the right thing; I feared if the Nuers saw the government soldiers come and take the body away they might not understand and it might hurt your work."

Needless to say Mrs. Giffen did exactly the right thing and the people here are all happy about the funeral. Mrs. Giffen has been bearing an unusually heavy burden recently because Dr. Giffen has been at Sinkat building a rest house, this has left all the regular and extra work for Mrs. Giffen to attend to. And the "extras" in a central station like Khartum are as heavy a burden as the regular routine work.

A HOEING PARTY.

By Mrs. D. S. Oyler.

The Shullas have many interesting customs, and among these is the manner in which a man gets his whole dura or kaffir corn crop hoed in one day. He may have an inherited tendency to avoid work and trouble, or he may have more property than energy; however that may be, if he decided to put his fields in good condition in one day, he sends an invitation to a certain class in a nearby village. Jut the older men may be invited, or the younger men, and quite frequently only women are included in the invitation.

At the time of hoeing some of the people are always on short rations, because the old supply of grain is getting scarce, and the new is not ready to harvest. Furthermore they never have a great abundance laid away. For these reasons the one who issues the invitations for a hoeing party, is always sure of a good crowd. After the field is hoed all the guests come to the house of the one who has invited them, and are fed before returning to their village.

A number of the men who live on the mission compound, and work by the month, have fields on mission land, or just beyond the line. The crop in these fields is tended by their wives and children, and very often the weeds get beyond their control, and consequently a hoeing party is held. One which was quite interesting was given by the wife of the first convert, about two weeks ago. The members of the party were women from a village about four miles distant from the mission. They came in the morning and hoed until about four o'clock in the afternoon. While the field was some distance away the women could be heard singing away at the top of their voices, and they continued their singing after they came in from their work. As usual the hostess was very slow in serving the food so that the guests would spend a longer time in singing her praises. While the food is being prepared the guests always dance in front of the host's or hostess' house, and as they dance they make up songs calculated to flatter the one who is giving the party.

In this case, when dancing they jumped and leaped, and it made one think of what is said about David dancing mightily before the Lord. After a proper pause the food was ready, and the women were called into the house, and then followed the first period of vocal silence during the day, although the smacking of lips was heard. The guests sat in a circle about a huge bowl of kaffir corn mush to which had been added a few bits of meat, and a generous supply of a thick liquid which looked like gravy. Each woman reached into the dish with her hands. When all the food was finished the guests departed, loud in their praises of the hostess, and apparently satisfied. At any rate the hostess assured us the next morning that the women finished all the food she had prepared.

A GOOD-BYE MESSAGE FROM DOCTOR MARIA WHITE.

Thirty-two Years a Medical Missionary to India.

MARIA WHITE, M. D.,
Pasrur, India.

Bellingham, Wash.,
November 14, 1918.

My Dear Friends:—

Here on the Northwestern corner of the continent of America I turn and look back across to the east with loving recollections of the delightful days spent there among the dear church friends. Never in all my thirty years as a missionary have I had so delightful a vacation, and I go back to the field stimulated for the future as never before. Traveling as it has been my privilege from the Pacific and return, it has been my privilege to meet friends so warm and so strong in their interest in the work that I often feel a personal shame. If I could only feel that I was worthy of the confidence you place in me. As I look back over thirty-two years of work I ask myself what have I accomplished, and then a dear smiling little face, brown and perhaps wain but always expectant trusting and confident will come before me, or a weary hand become outstretched to me and I know that I have given comfort to aching hearts and have loved the little one back to life and happiness.

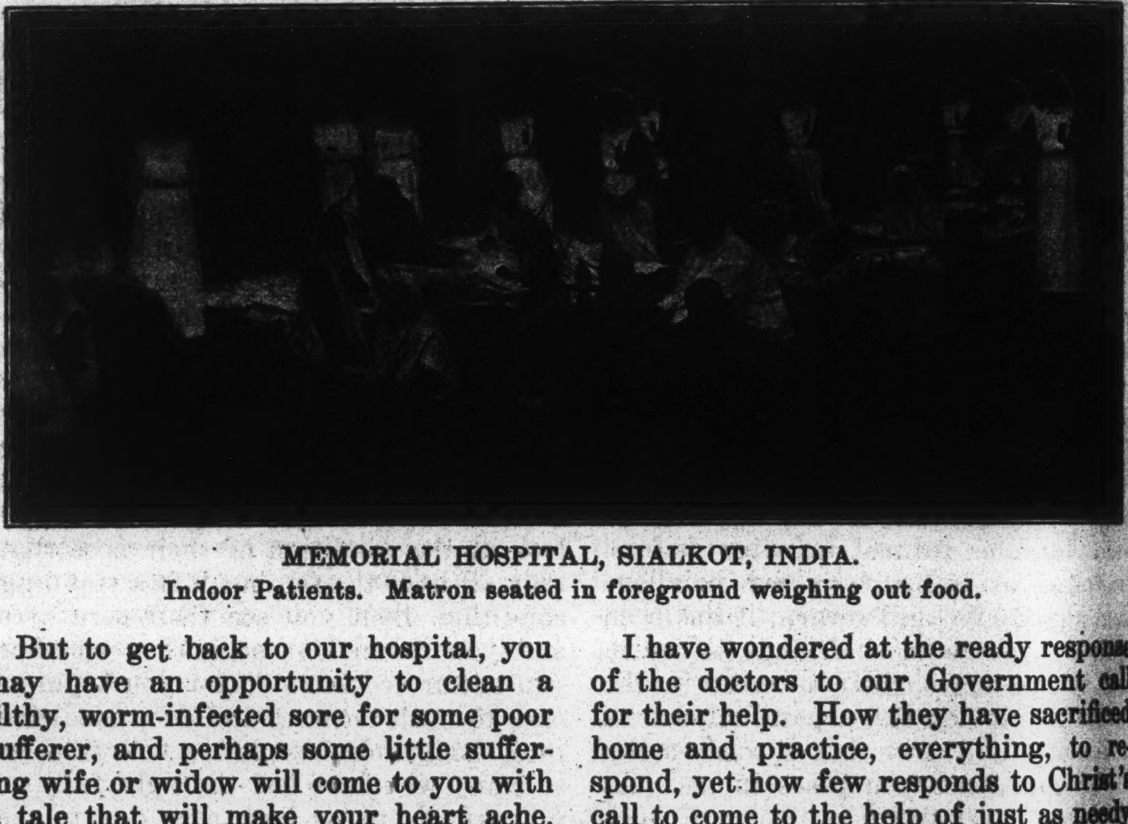
Only a short time ago as I walked into the Battle Creek Sanitarium I was startled to see on the Bulletin Board these words, "Dr. Maria White, the heroine medical missionary of North India will tell of her experience in India this afternoon at three o'clock." What did this mean? Me a heroine, one who had done great deeds, received medals for special services. No, oh no I, who have spent thirty-two years in washing vile sores, many infested with worms, ministering to the sick and suffering of the poor and suffering, downtrodden of India, I was certainly no heroine.

No one feels less like a heroine than a missionary. But I feel inclined to accept the honor conferred on me by the dear home friends that I may show to the young people of our church what the world finds necessary to constitute a heroine.

Take a little walk around some of our Oriental villages, and see the narrow, dirty streets, with open sewers running in all its filth down the center of the street. You need not go with a medical missionary as all have the same experiences to meet. Many of the streets are so narrow that you can not walk side by side. Dirty children who scorn the useless covering of clothing, many not even wearing the fig leaf; but all eager to see and hear you talk, will crowd around. Perhaps you may think as you look at the condition of their nose that they all have the flu, but it is a standing condition, then you see their sore eyes and you shiver but no matter whether you are or are not a doctor you begin at once to wash them up and drop medicine into them and your heart will ache at so many who have lost the sight fully or in part of one or both eyes due to the failure to care or to know how to care for them. You will sit on a hard rough bedstead and sing to and tell them of Jesus, and then go on to another village or another house in the city and do the same there. If you are in a hospital you will do all that all doctors at home does; being a specialist in everything for India has no place for a doctor who does only one thing.

I went to visit a hospital one day in a

large native city. The civil surgeon had a wonderful reputation as an eye doctor, the greatest reputation in all India, and I wanted to see him work. His nephew who had been only a short time out from England was there and began to tell me of some operations this doctor was to do that day that were not eye cases. O, they are wonderful, they are huge operations, he told me, you never saw anything to beat it, so I was glad to be there, but was somewhat astonished to find the wonderful operation cases of tuburcular glands; such as I was doing from two to six every morning. Indeed they are so common that we surgeons forget that they are regarded at home as major operations.



MEMORIAL HOSPITAL, SIALKOT, INDIA.
Indoor Patients. Matron seated in foreground weighing out food.

But to get back to our hospital, you may have an opportunity to clean a filthy, worm-infected sore for some poor sufferer, and perhaps some little suffering wife or widow will come to you with a tale that will make your heart ache. I will not attempt to tell you all you may see but you will work at the little things from early morning till late at night and not do one great act of courage or accomplish one great thing and yet the world calls you a hero or heroine.

How many of our dear young people sit and dream of the great things they hope to accomplish but do not realize that he who would be great must be servant of all, must get down to the very lowest depth of degredation and lift up the fallen.

As a nation America worships the heroes and heroines but listen to the story of those returning from the front, and ask them who thought of winning honors as they crept through entanglements up to the mouth of the big guns and destroyed gun nests.

Which one ever gave one thought of what the world would think as they crept to the comrade's side through a very hell of fire and carried him back to safety? None. Greatness consists in doing our duty at all times, thinking not of ourselves, or our position in life or of life itself, but only of those who need our help.

I have wondered at the ready response of the doctors to our Government call for their help. How they have sacrificed home and practice, everything, to respond, yet how few responds to Christ's call to come to the help of just as needy as those on the battle front. Won't some now hear the call from India and not go back to their old life of ease and forget the cries of our dear people of the Punjab.

Now my dear Board Ladies, Presbyterial Missionary Societies, Magazine Committee, especially dear Mrs. Moore, I bid you all a greatful good-bye as I turn my face again to our much loved India.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE UNDERWORLD."

"The poor ye have with you always," Christ said, and true it is today. There has never been an age in human history which could compare with the present time in its capacity for studying and providing for the unfortunate as this day. Even those who are not conscientiously concerned about the welfare of the poor are involved in it.

The supreme truth is that this is God's world and it gave to Christ His spirit of social optimism and that assurance gives to man his belief in the duty we owe to brother man.

We would not concern ourselves very much if any for the poor if the teachings of Jesus Christ did not permeate all social life if or not it is admitted by every one.

The principles of the words and conduct of Jesus Christ will remain and we will always be influenced directly or indirectly by them. We are planning to give a good deal of thought and preparation to this social question during the next six months. In choosing the subjects for United Mission Study Course both in foreign and home text-books the central thought is for improving the social and the spiritual conditions for all laboring men and women everywhere and secure more intelligent care for the children of the working class and establish a more sympathetic and intelligent relation to them.

"The Poor" deserve the protection of the "well-to-do" class, not their indifference or spasmodic interest will remedy the growing evil of poverty, worse than hunger, worse than cold, even is the lack of interest for this unfortunate class.

The problems we are invited to consider in these text-books become personal in their claims upon us. We American women especially have a tremendous responsibility. If we do not know as much as we should know, the duty is none the less, for there is abundant material and great living testimony to prove to us conditions sad and serious right here in America, and increasing problems awaiting solution at the close of this "world tragedy." The closing of the war has not solved our social problem, and the social problem for man, woman and child can not be solved aside from its relation to the teachings of Jesus Christ. Every one has a sin sick soul until Jesus Christ has taken possession.

Each period in civilization has had in turn its own peculiar problems and its own spiritual demands and each in turn following its own path back to the teaching of Jesus Christ found there what seemed an extraordinary adaptation of that teaching to immediate issues and needs. This is one of the surprising trails of the gospel. It seems to each age to have been written, for the sake of the special problems which at the moment appear most pressing.

As it has "happened" a thousand times before so it is likely to occur again that the gospel teaching of Jesus Christ examined afresh with a new problem in mind will seem to have been written in large part to meet the needs of the new age. Each new age or movement or personal desire for the welfare of humanity seems to receive a peculiar fulness from the Word of God suited to each new problem effecting the need of humanity. It is a great and honorable task which seems offered to the present generation the task of perfecting social organization, that of leveling and broadening the way by which the better life of the future may have its entrance into the world. We who study these problems will find the solution in our unselfish willingness to apply to ourselves and through ourselves out into these unfortunate lives the true life Christ came to give to all humanity.

* * *

CORRECTION.

In the October issue, page 135, "Come and See Egypt," should be credited to Mrs. Pauline R. Alexander Owens.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
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NEW YEAR 1919 ? ? ?

WHAT WILL THE NEW YEAR BRING TO THE WORLD?

WE TRUST:

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A new union of families separated during war.

A new establishment of law and order, under prohibition.

A new home-life for sufferers from curse of liquor.

A new view of evil results from child-labor, everywhere.

A new era for women of all non-Christian lands.

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A new conception of God, as Father of all mankind.

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A new vision of world-wide missions.

A new note of guidance of the Holy Spirit, in evangelism.

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A new application of God's commands to the daily life.

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A new desire for the systematic study of God's word.

A new trust in, and acceptance of, God's promises.

A new love for Christ as the divine Saviour of the world.

A new surrender to Christian service.

A new discovery of talents to be used for God's glory.

A new responsibility of Christian stewardship.

A new consecration of time, talents and means.

A NEW YEAR WISH FOR THE WOMEN OF THE CHURCH FOR:

A new step with God, in His onward march to victory.

A new view of the Christian life.

A new vision of God's plan for every life.

A new giving of special time, daily, for closet-prayer.

A new devotion to the missionary organizations.

A new era of study of the Women's Missionary Magazine.

A new and enlarged subscription to work for women.

A new designation of dimes, quarters or dollars as weekly Thank-Offerings.

A new responsibility for increased membership in societies.

NEW YEAR'S DAY.

The custom of celebrating by some religious observance, generally accompanied by festive rejoicing, the first day of the year, appears to have prevailed among most of the ancient nations.

The Jews, Egyptians, Chinese, Romans, and the Mohammedans, although differing as to the time from which they reckoned the commencement of the year, all regarded it as a day of special interest.

It was not until late in the sixteenth

century that January first was in most countries accepted as the first day of the new year.

The early fathers, in reprobation of the immoral and superstitious observances of the pagan festival, prohibited, in Christian use, all festive celebration; and directed that the Christian year should be opened with a day of prayer, fasting and humiliation.

The social observances of the day appear to have been, in substance, the same in all ages. From the earliest records we find notice of feasting and interchange of presents as early as B. C. 747.

In many countries the night before New Year's—"Saint Sylvester's Eve"—was celebrated with great festivity, which was prolonged till after twelve o'clock, when the new year was ushered in with congratulations, gifts, visits and mutual good wishes for a "Happy New Year."

In many places the practice of tolling of bells at midnight, and thus ringing in the new year, is still observed.

Many religious communions are wont to celebrate it with special service or "Watch-Night."

A VERY IMPORTANT THANK-OFFERING MESSAGE.

The "ban" placed upon entire communities because of the epidemic of influenza, came at a time when the missionary societies of the church, usually held their annual Thank-Offering Ingatherings. In consequence, many have had to postpone their services, till late in the year, and some fear, that they may not be able to send in their 1918 offerings by January first, when the treasurer closes her books for the year's Thank-Offering.

However, IT IS VERY IMPORTANT that societies plan some way of gathering in the offerings, at as EARLY A DATE AS POSSIBLE, and send PROMPTLY through the Presbyterial treasurers, to Mrs. J. B. Hill, 5845 Marlborough Street, Pittsburgh. The Women's Board will then take care of the delayed offerings, and give due credit in the best way possible.

Every society should give an offering so that not one may be missing in the annual report of the Thank-Offering Secretary to the May Convention.

The work, the Thank-Offerings are needed to support, is the Lord's. He knows all the hinderances, and is ready to help all who earnestly and prayerfully try to overcome them.

Surely this is God's testing time. How shall the women of the church meet it?

Encouragement.

Every Thank-Offering reported to date is an increase over that of 1917—our banner year. Thank God for this!

A HINT TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

Remember! That the only way to have a Presbyterial on the Thank-Offering Honor Roll is to send in a filled in blank report of every Women's Young Women's and Junior Society by February first, 1919.

HONOR ROLL OF SOCIETIES.

To gain a place on this Honor Roll, the Women's societies must double their offerings of the previous year, and the Juniors must average one dollar per member. Several societies have already reported having doubled, yea! and some have trebled the 1917 offering. We know the Junior girls and boys will not fail to do their full part. *They never do.*

STIMULANTS—(Continued).

Aged People's Home.

The inmates of the Aged People's Home, Wilkinsburg, Pa., gave the goodly sum of fifty dollars (50.00) as their 1918 Thank-Offering.

One member of the Home, Mrs. M. B. Martin, of Monmouth, Ill., passed to her reward last July. She was a tithe-payer and a systematic given of Thank-Offerings. One, entering her room, would always see her Thank-Offering box on the dresser, which was a constant reminder of God's goodness to her. After her death, her box was put carefully aside, until the Ingathering Day Service was held in the Home, when her gift of gratitude was laid upon God's altar with the liberal gifts of others.

Surely these dear aged people will hear Jesus' plaudit, "Ye have done what ye could."

Indian Mission.

Rev. W. A. Mathews and wife, of Simnasho, Oregon, have given fifty dollars ($50.00) as their annual Thank-Offering, with their gratitude expressed in the words of the Psalmist, "The Lord hath done great things for us whereof we are glad."

Mountaineer School.

Although the "ban" is still on in Kentucky, and no public service can be held, the faculty of the Frenchburg School has sent fifty dollars ($50.00) as a Thank-Offering for missions.

Home Missions.

The Women's Missionary Society of First Church, Alliance, Ohio, has increased its Thank-Offering from $26.00 in 1915 to $112.96 in 1918.

West Side Mission, Alliance, Ohio, organized March, 1917, in eight months after, gave $22.00 as their Thank-Offering. In 1918 their offering was $66.00. There are only seventeen members in the society, three of whom are also members in the First Church, with whom they divide their offering, and three are men, as honorary members. Every envelope was in at the time of the Thank-Offering service, and every member, including the honorary ones, was present, except one, who lived at too great a distance to attend the evening service, but sent her envelope.

The first offering of the Juniors, in 1917 was $12.33; in 1918 it was $21.04. At the joint Thank-Offering service with the Senior Society, the young president of the Junior Society presided.

Inspiration from the Freedmen's Mission.

A young woman in the domestic science department of one of the mission schools, who receives a salary of $360.00 a year, earned $25.87 extra, and sent it as her contribution to the WAR BONUS of the Women's General Missionary Society.

Rejoice, Ye Righteous!

Let the righteous be glad; let them rejoice before God; yea let them exceedingly rejoice. Psalm 68:3.

THE NEW WORLD ERA.

What has the Church to do with the new world era, just opening, is the problem which confronts Christians of all denominations today.

The one organization at present that has for its special object the work of uniting all Christians and churches in promoting international friendship, is The World Alliance. It was established August 1, 1914, at the Hague Conference. On the very day when the Great World War began, some eighty Christians from ten nations met for this purpose at Constance, Germany, in the very city and building in which John Huss, a brilliant leader of the Reformation, five hundred years before, had been condemned to be burned "at the stake."

Ten national councils have now been formed—nine in Europe and one in America.

In its late Call to Prayer and Service, The Alliance says:

"A better world can come only as Christians in every land apply to international relations the spirit and the principles of Jesus Christ alone can meet the need of the world, and unite the hearts of men.

"The world now needs a great moral and spiritual movement carried through by men and women of faith and prayer. Everywhere Christians must come more fully under the guidance of the Holy Spirit, that they may apply His spirit and His principles to international affairs.

"The men and women in the Church of Christ, should be deep in thought and much in prayer these days, that they may be found ready and worthy to play their part in knitting the world together in a fellowship too strong and too sacred ever again to be shattered.

The American Branch of The World Alliance invites every Church to form a Committee on International Friendship and every Christian citizen to become a member of the Alliance to help secure these objectives by study, by work, and by prayer.

"The crisis of the war has passed. A moral and an intellectual crisis now faces the world, and a great opportunity. One era has come to an end, and another is beginning.

Shall Christians with their moral leadership, or shall nationalistic, racial, partisan and economic interests, be the dominant factors in shaping the new world-organization?

"Christian organization is now needed on a nation-wide scale. We are calling for nation-wide prayer, for study and for practical service in establishing the Kingdom of God in the relations of nations."

Helps in form of leaflets, pamphlets and books can be secured from The World Alliance, 105 East 22nd Street, New York City.

HONOR ROLL.

Presbyteries having a Women's Missionary Society in every Congregation or Organized Mission in the Presbytery:

Argle.
Beaver Valley.
Big Spring.
Cleveland.
Colorado.
Concordia.
Kiskiminetas.
LeClaire.
Mansfield.
Northern Indiana.
Oklahoma.
Rock Island.
Vermont.
Wisconsin.

This Roll is subject to change each month. Any Presbytery organizing societies where there are none, and thus fulfilling the above requirement will be added to the list; any Presbytery having a society disband will be taken from the list.

MRS. D. J. BROWN,
Statistical Secretary.

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. By a devoted friend, 6th Church, Pittsburgh.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.

MRS. J. B. HILL, Treasurer.

SENIOR LIFE MEMBERSHIPS.

November 15, 1918, to December 15, 1918.

$25.00 Each.

1. Miss Maud Glover, Kirkwood, Ill. By Y. W. M. S. of Kirkwood.
2. Mrs. Grace Findley Browne, 413 Clen-Moore Blvd., New Castle, Pa. By her daughter, Mary E. Browne.
3. Mrs. William Mehaffey, 520 Federal St., N. S., Pittsburgh, Pa. By her husband.
4. Mrs. W. A. Chambers, Pittsburgh, Pa. By Beechview W. M. S.
5. Mrs. Margaret Andrews, Chicopee, Mass. Member of Chicopee Church. By her nephew and niece, Mr. Isaac Andrews and Miss Sarah Andrews.
6. Mrs. Fred L. Todd, Lincoln Ave., Beaver, Pa. By her mother, Mrs. Robt. S. Burneson.
7. Miss Jean S. Boyd. By her mother, Mrs. J. S. Boyd.

8. Miss Myra Wendt. In memory of her mother, Mrs. Agnes Scott Wendt.

9. Mrs. William Kissock, Pittsburgh, Pa. By Herron Hill Y. W. M. S.

10. Miss Jennie M. Cummins, Primrose, Pa.

11. Mrs. Earl D. Miller, Bellevue, Pa. By a friend.

12. Mrs. Rachel Robb. By her daughter, Miss Laura Robb.

13. Mrs. J. C. Beitel, 515 S. Sycamore St., Wichita, Kans. By Mr. and Mrs. S. E. Brown, Wichita, Kans.

14. Mrs. W. T. Anderson, missionary to India. (Christmas gift). By Mrs. George Moore.

15. Mrs. Walter L. Dean, missionary to India. (Christmas gift). By Mrs. George Moore.

16. Miss Ella Carruthers, Xenia, Ohio. By Mrs. E. H. Carruthers.

17. Mrs. Martha Bradford, N. Monroe St., Xenia, Ohio. By Mr. and Mrs. Herman Eavey, Xenia, Ohio.

18. Mrs. John Giffen, care American Mission, Cairo, Egypt. By Mr. and Mrs. Herman Eavey, Xenia, Ohio.

19. Miss Hazel Flagg, N. Galloway St., Xenia, Ohio.

20. Mrs. J. Mason Prugh, R. D. 2, Dayton, Ohio. By her husband.

21. Mrs. J. W. Wagner, R. D. 16, Dayton, Ohio.

22. Mrs. Jennie M. Kyle, R. D., Clifton Pike, Cedarville, Ohio. By her husband, J. Erwin Kyle.

23. Mrs. Robert C. Watt, Cedarville, Ohio. By her husband.

24. Mrs. J. H. Lackey, Jamestown, Ohio. By her husband.

25. Mrs. Sue Crabbe, East Second St., Xenia, Ohio.

26. Mrs. Albert Bickett, R. F. D., Xenia, Ohio.

27. Mrs. Robert Lytle, East Main St., Xenia, Ohio.

28. Mrs. J. A. McConnelee, care American Mission, Gujranwala, Punjab, India. By Mrs. George Moore.

29. Mrs. Samuel Zwemer, care American Mission, Cairo, Egypt. By Mrs. George Moore.

30. Mrs. J. H. Milholland, 2954 Hutton St., Sheraden, Pa.

31. Miss Ella M. Barnes, Albia, Ia.

32. Miss Carrie Buchanan, Hebron, Ind. By friends in the Homewood Church.

33. Miss Dora Mason, care American Mission, Alexandria, Egypt. By friends in the Homewood Church.

34. Mrs. Samuel Reid, Philadelphia, Pa. By her husband.

35. Miss Laura Forsythe, Philadelphia, Pa. By her sister.

36. Miss Jean Meadowcraft, Philadelphia, Pa. By her mother.

37. Mrs. D. Middleton, Philadelphia, Pa. By her sister.

38. Miss Emma M. Young, Philadelphia, Pa.

39. Mrs. M. G. Kyle, Philadelphia, Pa.

40. Mrs. Nancy Martin, Philadelphia, Pa.

41. Mrs. Amanda Martin, Philadelphia, Pa.

42. Mrs. Elizabeth Pollock, Philadelphia, Pa.

43. Mrs. Mary Evans, Philadelphia, Pa.

44. Mrs. Katherine Mitchell, Philadelphia, Pa.

45. Miss Annie Pross, Philadelphia, Pa.

46. Miss Elizabeth Brehm, Philadelphia, Pa.

47. Miss Fannie Warnock, Princeton, Indiana.

48. Miss Mary E. Logan, Rushville, Ind. Christmas gift from Princeton W. M. S.

49. Mrs. Iona R. McClellan, Xenia, Ohio. By her five children. (A Christmas gift).

WAR BONUS FUND.

October 2 to November 30, 1918.

W. M. S., Keota, Iowa	$ 27.30
W. M. S., 2nd, Indiana, Pa.	5.00
W. M. S., S. Brooklyn, Ohio	15.00
Tuscarora Congregation	14.00
W. M. S., San Francisco Pres.	45.00
Concord Congregation	13.50
W. M. S., Chariton	4.50
W. M. S., Arkansas Valley	5.00
Mrs. W. W. Lytle	.50
Harriet J. Lytle	.50

Second, Cove Congregation	6.25
W. M. S., Orchard, Nebr.	5.00
Ridge W. M. S.	10.00
Mrs. Margaret F. Morton	5.00
Miss Kate Megchelsen	5.00
Miss Myrtle Megchelsen	5.00
Miss Nan Megchelsen	2.00
Miss Elizabeth Megchelsen	2.00
"One of the Least"	2.00
W. M. S., Palisade Ave., Hoboken, N. J.	4.00
Margaret A. Bell	112.14
Mrs. J. C. Hall	5.00
W. M. S., Butler Pres.	50.00
Mrs. Emma Wirts	5.00
Mrs. M. Laughlin	5.00
Women, Ewing Congregation	12.50
Mrs. Clara Fisher	1.00
W. M. S., Allegheny Pres.	98.50
W. M. S., Iowa, N. W. Pres.	6.00
Ella Junk	25.00
W. M. S., Monongahela Pres.	45.00
W. M. S., W. Middletown	6.50
A Friend, San Diego	5.05
Mr. James M. Stewart	500.00
Mrs. W. L. Mortland	1.00
W. M. S., Mercer Pres.	10.00
W. M. S., Taylorstown, Pa.	26.35
W. M. S., 1st, Springfield, Ohio	23.25
Eureka W. M. S.	10.00
Cove W. M. S.	9.00
A Worker at one of our Freedmen's Stations	25.87
Mrs. J. M. Houston	5.00
W. M. S., Rock Island Pres.	1.00
Two Friends	20.00
W. M. S., Chartiers Church	5.00
W. M. S., 1st, Xenia, Ohio	50.00
Jordan Grove W. M. S.	15.00
Member, Redding Cong., Iowa	60.00

Received September 1 to 30.

Mrs. Lillie Neel	1.00
Mrs. J. R. Millen	10.00
Y. W. M. S., 2nd, Washington, Ia.	15.00
W. M. S., Monmouth Pres.	20.00
King's Daughters, Schnectady	2.00
Total Receipts	$1362.71

PARSONAGE RE-PAYMENTS FOR THE MONTH OF OCTOBER, 1918.

Benton Lawn, Kansas City, Mo.	$ 78.00
Monroe Memorial, Akron, Ohio	49.95
Luxor, Egypt	180.00
Zenith, Kansas	22.50
Rochester, Pa.	77.70
Prosser, Wash.	44.40
Burlington, Wash.	94.36
Guthrie, Okla.	55.50
Boulevard, Philadelphia, Pa.	82.40
First, Cincinnati, Ohio	90.00
Sandy Lake, Pa.	106.00
Broadway, Bellingham, Wash.	10.00
Central Falls, R. I.	69.38
San Antonio, Texas	83.33
Jetmore, Kansas	13.88
East Side, Des Moines, Iowa	30.00
Manhattan, Kansas	53.73
Whittier, Cal.	85.44
Schenectady, N. Y.	138.00
Boise, Idaho	55.50
Riverside, Cal.	55.50
Kenton, Portland, Ore.	15.50
East Side, Tacoma, Ore.	47.50
Rock Island, Ill.	158.80
Military Ave., Detroit, Mich.	80.04
	$1777.41

PARSONAGE RE-PAYMENTS FOR NOVEMBER, 1918.

Mansfield, Ohio	$ 25.00
Barstow Colony, Cal.	41.63
Ingleside, San Francisco, Cal.	37.47
Eighth, Chicago, Ill.	200.00
Harvard Heights, Los Angeles, Cal.	69.18
Broadway, Bellingham, Wash.	10.00
First, Cincinnati, Ohio	30.00
Canton, Ohio	69.38
Brookings, S. D.	83.24
Central Falls, R. I.	69.18
Boise, Idaho	54.40
Chariton, Iowa	22.20
Albia, Iowa	69.38
McClellan Heights, Davenport, Ia.	24.98
Gary, Indiana	58.28
West Side, Monmouth, Ill.	83.25
Donora, Pa.	50.00
Second, Spokane, Wash.	62.50
Corsicana, Texas	94.38
Sebring, Ohio	92.50
Ontario, Oregon	30.00
Waterloo, Iowa	5.00
	$1281.95

MRS. J. D. SANDS,
Parsonage Secy.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - Washington, Pa.

MOTTO: "TRUSTING IN HIM."
AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW SOCIETIES.

Cedar Rapids Presbyterial, Goldfield, Ellen McLaughlin Circle, 27 members.

Tennessee Presbyterial, Knoxville Y. W. M. S., 12 members.

Beaver Valley Presbyterial, New Castle, Highland Y. W. M. S., 35 members.

The Y. W. Special Fund is $75.00 short of what it was last year at this time. Perhaps the epidemic is responsible for this. It is earnestly hoped that those societies not contributing to this fund last year will not fail it this year.

OUR SPECIAL REPRESENTATIVES.

So often these days we hear people speak of how swiftly things change. Nothing seems to be permanent. This has been especially noticeable since August, 1914. Everything has been on the move, even governments and nations which would seem from an earthly viewpoint to be of the most substantial character.

We are not surprised then when matters of a more minor kind shift one way and another. Just recently our Young Women's Special personnel has been stirred about. We accept this condition since it seems best for the work that it should be done.

A congregation, Cochranton, Pa., has asked that it may have Miss Roma Beatty, of India, for its very own. She has visited the people. They were delighted with her and her addresses as well. Shall we not wish them well in this new relationship?

Miss Margaret Rogers who represented us at Frenchburg is no longer with the school, hence a vacancy in our Special list. The matter of filling these vacancies was discussed at a recent meeting of the Board. The result is that new workers are being introduced to you this month. Another new one, our seventh representative, will make her bow next month.

First, meet Miss Esther W. Wilson, missionary-elect who will tell you just who she is, what she is doing and what she expects to do.

Now, meet Miss N. Ethel White, Frenchburg, Ky., one of our efficient workers. She will also tell her own story.

Our seventh member, Miss Irma G. Allen, is one of our Pacific coast workers. She has proven herself a very capable missionary. You of the far West will doubtless be proud to have one in your midst and one of your very own to call to mind the needs of our Young Women's Special representatives.

It seems scarcely necessary to speak again of the amount asked for the maintenance of these workers, but lest some one has forgotten, it is stated again. A little less than two cents a week of $1.00 a year per individual on the average will do the work. This fund is to be above other gifts.

Our seven workers now are:

Miss Eleanor W. Maconachie, India.

Miss Davida Finney, Egypt.

Miss Mary Baird, Egypt.

Miss Christianita Totten, Henderson, N. C.

Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

Miss N. Ethel White, Frenchburg, Ky.

Miss Irma G. Allen, Fresno, Cal.

Will not each Young Women's Society in the church do its share in this work—our very own?—I. B. L.

The Young Women's Missionary Circle, Garfield Boulevard United Presbyterian Church, Chicago, on request, sends information regarding its first half year's work. Will not other societies tell what they accomplish as beginners?

"Our Young Women's Missionary Circle was organized in early April under the supervision of Mrs. McClenahan. We are using the constitution and by-laws as given by the Women's General Missionary Society.

"At our first meeting, we chose all of our officers. We have president, vice-president, secretary, treasurer, and literature, Thank-Offering and temperance secretaries. We also chose our committees. They are membership, work, social and visiting committees. These officers and committees know what is expected of them. Results are coming from their work.

"Our membership now is fifteen, all living in the same locality. Most of our members are working girls, although a few are still in school. We meet the first Tuesday of every month. Each member has her turn, opening her home and serving refreshments.

"We try to make a special point to open our meetings at 8 o'clock sharp and close at 10 o'clock. We always open with a short devotional service lead by one of the members. Then we have the reports of the various officers and committees. We next have the lesson study, which is now, 'The Organization and Work of Our Denomination.' This is led by a member. Our business hour follows the program. We usually use a little more than the hour and must cut short the social part of the meeting. We have already raised our first five dollars for missions. We are not specifying what particular field it shall go to, but we know it will be of help where it is needed. We are now planning what is called, 'A Trip Around the World' in order to make more money which we hope to use in a practical way. Our Thank-Offering meeting will be held with the Women's Missionary Society."

ELLA MUNSON, President.

ESTHER W. WILSON.

There is nothing unusual about my life or wonderful except God's wonderful love and grace in allowing me to live in this age and allowing me a place in His marvellous plan of salvation.

I was born in the town of New Brighton, Pa., of Quaker parents, my great-grandfather on my father's side having come from Baltimore. As the Quaker meeting in New Brighton broke up soon after my parents' marriage, they became affiliated with the Episcopal Church there, where most of their friends belonged. Consequently my brother and I were both baptized in that church at an early age. As there were very few young people there, my brother went to the Presbyterian Sabbath School and finally joined the Presbyterian church, being an elder at this present time. When I grew up, I went with him to the Christian Endeavor meetings. Under the influence and prayers of friends there and a fine Christian school teacher, Margaret McComb, I found there was no true happiness in life except as one surrenders her life to Jesus Christ and constantly obeyed Him.

However, I was very fond of dancing and feared the ridicule of my friends if I gave it up to please Jesus. After a long struggle in which I tried to please Jesus one day and the world the next, I decided I would rather have His approval and presence here and hereafter than the approval of the world.

It was Easter Sabbath at Christian Endeavor meeting and the subject was, "Dead to sin, alive to Christ." For me He became my living Savior and my life one of great, unspeakable joy in Him. Outwardly circumstances seemed very hard for several years. My parents, particularly my mother, wanted me to shine in society and my decision to give up worldly amusements was a great disappointment to them. But as time passed I think, in fact, I know, they realized that I had chosen the better part and were glad.

I went through the public schools and high school of New Brighton. The studies I liked best were history, geography, physiology and drawing (I did enjoy German but it would not do to say so now). Since I seemed to have some taste for drawing I was sent to the School of Industrial Art of the Pennsylvania Museum, Philadelphia, which I attended for three years, specializing in design and modelling.

While in Philadelphia I attended Chamberswylie Presbyterian Church, Christian Endeavor and Sabbath School and joined my first mission study class. On the Sabbath afternoons I taught a Sabbath School class of Jewish and colored children at Star Garden Mission in the slum district of Philadelphia. While in that city, I also attended the Torrey-Alexander three months mission and had my first experiences in real, personal Christian work and in leading a mission study class.

When I returned home to care for my mother who had become a semi-invalid, I taught in a mission chapel in the country, just outside of New Brighton. In fact, the first teaching I ever did was there when I was sixteen, just after I had decided to live all for Christ.

At the age of fourteen I joined the Episcopal Church in New Brighton chiefly because my cousin told me I'd go to the bad place if I didn't. I had little idea then what a real Christian was. My church affiliation in Philadelphia was Presbyterian, although I went often to Oak Park United Presbyterian church with my friends, Dr. Torrey's daughters. Since that time my church home has been in the Presbyterian Church, New Brighton, except the two years I was helping in the office of the United Presbyterian Foreign Board, Philadelphia, when my letter was in Oak Park United Presbyterian Church.

Having friends who attended the New Wilmington Young People's Missionary Conference, I have gone there a great many times and consequently feel that I am going out among friends when I go to Egypt under the Women's Board.

Ever since I heard my first missionary speaker when I was sixteen, I have wanted to be a missionary. The desire has grown with the world vision of the desperate need. As long as my mother and father needed me I felt that my place was with them. But now that they are both gone, my heart goes out anew to my poor, darkened sisters in heathen Egypt. As God opens the way I hope to sail this year (1919) to enter on this work.

ESTHER W. WILSON.

NOTE:—Miss Wilson has spent some time recently in a hospital in Brevard, N. C., receiving some nurse-training which will be valuable in mission service. She is now taking a course in Moody Bible Institute, Chicago.

N. ETHEL WHITE.

My Dear Friends:—

It is well to give your Secretary credit for suggesting that this article should not be long, for the writer might think it necessary to make the description correspond with the one described. You would understand this better if you should hear the village folk speak of the new faculty as, "The short ones, the fat ones, the long ones," for it is in the last named class that the writer must be placed. Now we are not saying that the term is to be applied to years, too, for, whether you have bestowed your honor upon one whose years warrant it, is for you to determine as you read the following lines.

To visit the scenes of our early recollections we travel to the broad prairies of Northwest Iowa. To be sure it is not all raw prairie now, but there were many acres of it at one time not so many years ago.

There was a good country school a quarter of a mile from home. There was the little, struggling United Presbyterian church in the little village five miles distant, where we managed to attend services at least once a week and more often twice in the same day in all kinds of wind and weather. There was the High School eight miles away where we were permitted to continue the course until it was completed. Then for a year or two it was the duty and privilege to impart the accumulated knowledge to the children of the rural districts.

The experiences related by the brothers and sisters of the family who had spent some time in the college of Tarkio, tempted the fifth member of the tribe to see what that great hill of learning might be. Yes, it was as great if not greater than all they had said, and three very pleasant years were spent there. Although we have seen very little of the friends and class mates since the day of graduation, we know that there are many true friends to be found in many quarters of the land.

A few years, quite uneventful from the historian's point of view, but quite essential from the financial standpoint, followed. Then came the flight to the Sunny San Luis Valley of Southern Colorado, for home and family were now moved to this new land. It was while here that the invitation came to come to the work among the mountains of Kentucky.

Arrived here in the Fall of 1914 to assume the duties of matron. But it was not until last Fall, when we entered the new dormitory, that we really were able to perform those duties in the true sense. We had not had room to house all the children in one building or to feed them in the building in which they slept. Others of the faculty had graciously assisted and my work had been with the girls in the kitchen and dining room. Now we have our nice new brick dormitory, all so warm and comfortable, with so many conveniences, that it really is a pleasure for the girls to have some work to do, as you might readily guess if you could but hear them singing ever so lustily as the dishes are being washed by them.

As with most schools in the country, our school has been closed since the eighth of October, so our experience this year has been rather short. There have been many making arrangements to enter school, so that when we are permitted to open school we will have a full house. There were not many boys this year but they, too, will be able to attend now that the farm work is done for the year.

And now, my friends, may we consider that we have had an introduction, and may we become better acquainted. Please accept my thanks for the honor that you have in this way bestowed upon me. If at any time you wish to know of the work here, feel free to write and we will gladly tell you of the situation and needs of the field as we see them.

Sincerely,
N. ETHEL WHITE.

YOUNG WOMAN—HER PRESENT PROBLEM.

We are all wondering how America will emerge from the crucible of the World War. The European countries have been stamped at white heat and will not soon recover from the changes thrust upon them, but America has scarcely been touched in any vital way and may soon return to her former habits.

Changes in our social life have effected the women of this country more perhaps than in any other activity and it should also transform our church life. Every single person in our land has been interested in one thing and social barriers fell that it might be accomplished. Men of all classes and abilities have marched side by side wearing the same uniforms, for the same pay and with the same purpose. Women from all stations in life have worked side by side in the Red Cross and War drives without a thought of snobbishness. We have found that the inner kernel of America is all sound wheat no matter what the husk may appear.

Now as the war needs become less another change will take place for the American woman. Is this not the psychological moment for the church to divert this energy which has been organized into its channels? The activities of the church can be made just as interesting as what we have been doing the past year. The church is surely showing its lack of interest and leadership if it does not improve this golden opportunity.

America's craze for organization used to be a pet subject for ridicule. Even a group of school girls could not have a sewing circle without the usual officers and committees. In our strenuous need, however, that habit stood us in good stead. It has enabled the Food Administration and War Drives to reach in a definite way every man, woman and child in our land. It had not even been dreamed that one man could direct our railroad system or that one organization like the Y. M. C. A. could touch every man in our armies in such an efficient way.

We have learned to think in terms of millions where formerly we thought of hundreds. Now that our thought has changed in other things, if the church is to hold its place, it must expand in proportion. It has been going around in a circle, tending to its own little flock, and those who did not push their way into the church were left completely alone. It has been argued that smaller churches do better work than large ones. The past year's work in other organizations has proven that this is only a narrow view of the lazy and indifferent. Is there not in each community some person or organization big enough to touch every one in that territory in an organized effort for Christ? It is time the churches got together and placed their work on a systematic business basis. How many people in your town or neighborhood are never even approached on religious matters? Why not start with a religious census? The churches divide up the territory and be sure that for once at least every man, woman and child has a personal invitation to attend church. This would be a splendid job for the Young Women's Missionary Society. Then from the data collected each individual could easily be reached again. Find the population of your city and the membership of the churches and you will surely catch a vision of what may be done. Now when the "Boys" come home if we young women join forces with them we can certainly make that proportion in our city look different.

FERNE COULTER,
Fort Morgan, Colo.

REWARDS OF SERVICE.

"He that loseth his life shall find it." The limits of this paper will not permit a list of all the faithful laborers who are today enjoying the rewards of service among the Negroes of our country and especially in the land of the South.

A few lives, however, stand out so prominently in their consecration and self-forgetfulness in this work that we can not refrain from mentioning their names. Among those within the recollection of the writer are Dr. J. S. McCulloch, Miss Eliza B. Wallace and Mrs. Agnes Wait. These have gone to their reward and their works do follow them. Two others who have spent the best part of their lives in this service are Miss Jennie McCahon and Miss Margaret MacDill both of whom are now with friends in the North.

What are some of the visible results of the labor, love and sympathy of these and many other consecrated lives in this department of the Lord's work? Their character and influence are reflected and reproduced in the lives of hundreds of students who have come under their tutelage. Many pure Christian homes in this and other communities show the influence of their precept and example.

Many people in the United Presbyterian Church remember the thrilling appeal in song and story in behalf of her people of that faithful laborer in the Black Belt. I had almost given her name, and I believe I shall—Mrs. Tillie E. Johnson. The first number of "The Aurora" was published April 1, 1886. In that and following numbers and in programs of literary societies in the earlier eighties, which have been preserved, we find Mrs. Johnson's name, together with the names of three elders and other earnest members of the Knoxville College congregation at the present time, as well as the names of many other former students who are filling useful and honored positions in various walks of life.

Two young women who came here from their homes in the West Indies in the Fall of 1891 remained here many years. One of them returned to her island home and with her devoted husband gave the remainder of her life to mission work among her own people. The other, a most faithful, earnest Christian worker, is the representative of the young women of our church in service among the colored people.

Two former students—one a graduate from the College and the Theological departments of the school—occupy honored positions among the teachers of their Alma Mater. The other of these two, after completing the Normal Course went to the Ohio State University with only seventy-five dollars in his possession with which to enter upon a four-year course in Agriculture. Completing that course he came out a fine, clean Christian young man well equipped for the responsible position which he now occupies.

The Church knows full well of the faithful men and women who are carrying on the work among their own people under the fostering care of the Freedmen's Board and the Women's Missionary Society.

When the sons and daughters of former students come back to the school of their parents, it is most gratifying when they reflect credit upon their parents and upon their parents' training in the school.

You would rejoice with us could you see on each Sabbath afternoon for eight consecutive weeks, some fifty of our young people going to their mission-study classes. We have seven classes this year.

Our Young Women's Secretary is glad, we are sure, to know that we have at Knoxville a brand new Young Women's Missionary Society with twelve wide awake girls as members, with more to follow.

It has been a cause for rejoicing during the past war-time months to witness the fine, patriotic spirit with which "our boys" have answered their call to "the colors." We hope soon to have many of them with us again, and that they will make as good soldiers under our King, Jesus Christ, as they have been under the Stars and Stripes.

Have not the Lord's servants in this field rich returns for their labors of love?

But you say, "Have you no discouragements in your work?" Yes, and without number. Many tears and much sorrow have been sown along with the good seed. Perhaps that, too, comes under the caption, "Rewards of Service," for, "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

HARRIET A. KERR,
Knoxville, Tenn.

A teacher in Knoxville College.

Dear Girls:—

Miss Little has asked me to contribute something for your corner of the Magazine.

What joy it would give me to talk to you. I just love your girls and long to help you to choose the best places in this life and to do those things which count for the most, those things which will bring to you God's approval and live throughout eternity.

My mind immediately turns to our great mission fields in Egypt, India and the Sudan. I wonder how many of you are planning for this kind of service. Do you feel it a duty or a privilege to serve on one of God's battle fields with your heavenly Father as General and Christ's banner of love floating over you? Your brothers and your lovers did not hesitate to go, to fight, to risk their lives, and if needs be, to die for the right and the freedom of mankind.

Many were bitterly disappointed because they did not get farther than the training camps. Are you less brave or less interested in this great war against Satan?

Christ says, "He that loseth his life for my sake shall find it." I know how it feels to be afraid and unwilling to go. I was like that and put off God's call for years. I will have that to regret always.

There are three daughters in my home today, my jewels, and no greater joy can come to me in this life than when God answers my prayer and accepts each one of these for His service on the mission field. The work is so necessary, so worth while and fraught with such wonderful possibilities.

It carries with it trials and hardships but brings about such transformations, and such joy in lives which before knew no joy that one counts all these trials worth while. We are prone to fear untried paths and new duties with strange environments, but we are always safe in the path of duty where God leads the way. We must not limit His power.

"When we walk with the Lord
  In the light of His word
What a glory He sheds on our way
  While we do His good will,
He abides with us still,
  And with all who will trust and obey."

What safety unlimited, unbounded, unsurpassed in Christ's words, "Lo I am with you always, even unto the end of the world."

I wonder if any of you have thought you might lose your popularity and attractiveness by becoming a missionary. Well, God didn't give you those blessings for you to esteem them of no value and when you gave yourself wholly to Him to be used, surely He will not take away these admirable traits which came from Him in the first place. There is no danger of your becoming less popular among Christians.

Our church does not fail to show appreciation and respect to her missionaries. I know from experience that we missionaries get a lot of attention and assistance from the very best people because we are trying to help in this great work.

And now to prove my point that you will not need to lose your charming personality, I am going to tell you a story from real life.

There is a certain young lady missionary in Pittsburgh to whom you need not repeat this story. I have not asked her if I could write it. A few years ago we were on our way home from Egypt. Our party was made up of those who had spent many years on the field, those who had spent a few, some children, a nurse from Tanta Hospital and one young lady missionary. We came on a splendid vessel and our traveling companions were people of wealth, culture and society; but among them all no one was sought out and enjoyed by her traveling companions like our young lady missionary.

A young girl who had spent several years in Paris society, became so infatuated with our young lady missionary that she monopolized more of her time than the other passengers considered quite fair. Truly she was admired by all on board.

The last afternoon I went a little late to the sun parlor for tea. Everyone was excited over being so near home, but I realized the moment I entered the room that something especially thrilling had occurred. Good news is delivered quickly and I soon knew that our young lady missionary had received a wireless from her father saying he was waiting at the wharf for her. Everyone was glad that she got that message and did not fail to express their joy over it. One lady voiced the feelings of them all when she said, "I would rather have Miss —— get a wireless than anyone on board. She is so unselfish and attractive."

I have often wondered if the father knows how much joy he gave a lot of his daughter's friends whom he will never know, by sending that message. Now, girls, if you will consider the mission call at all, will you not surrender all to

Christ so that His power will be unlimited? Then all things will work together for good to you. Your life will be from Him, a continual stream of joy and peace to yourself and others.

Wouldn't you be willing to go any distance for this two-fold joy; the joy of salvation to those sisters of ours who have never known any real joy, and the joy of God's loving approval in your heart?

"But we can never prove
The delights of His love
Until all on the altar we lay:
For the favor He shows
And the joy He bestows,
Are for those who will trust and obey."

MRS. H. L. FINLEY.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1918-1919.

Foreign—Senior.

Women Workers of the Orient. Cloth, 57c.; paper, 40c.

How to Use, 12c.

Foreign—Junior.

Jack and Janet in the Philippines, 30c.

The Guide for Junior leaders is included in the book.

Home—Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.

Teacher's Supplement, 6c.

Home—Junior.

Jack-of-all-Trades, 30c.

Teacher's Manual, 10c.

The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.

The following supplies have been ordered for the study of "Jack and Janet in the Philippines":

Sketch Book, 15c.
Set of 12 Post Cards, 17c.
Outline Map of the World, 17c.
Small Map showing routes, 6c.
Passports, 3c. each; 18c. per dozen.

Prayer Cycle, 10c. each; $1.00 per dozen.

The Power House at Pathankot. Cloth, 60c.; paper, 40c.

The Egyptian Sudan. Cloth, 35c.; paper, 20c.

The following leaflets are to supplement the foreign study book:

Home Life in India, 2c.
Home Life in Korea, 3c.
Home Life in Japan, 3c.
Home Life in China, 3c.
Home Life in Africa, 3c.
Home Life in Syria, 2c.
A Daughter of New China, 3c.
Women's Rights in India, 2c.
Women Adventurers in India, 3c.
India's Womanhood, 5c.
India's Women are Finding Themselves, 4c.
Broadening Horizons in Egypt, 3c.
The Blind Missionary of Egypt, 3c.

Supplementary leaflets for the homes study book:

An Hour a Day With Jesus, 3c.
Freedmen's Missions, 2c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Native Americans, 5c.
Child Life of the Southern Mountaineers, 10c.
The Southern Highlanders of America, 5c.
Work Among the Mountaineers, 5c.
Foreign Missions at Our Doors, 4c.

PRAYER CYCLE.

Your missionaries ask for your prayers. Everyone is mentioned by name in the prayer cycle, giving the station and field where his work is carried on. Others are using the cycle and are praying day by day, each day of the month. If you use the cycle and join your prayers with all the other United Presbyterians who love the institutions, causes, and workers of our church, you too can claim the promise, and enter into the joys of intercession.

JUNIORS

MRS. I. H. MILLIKEN,
Junior Secretary,
205 Lexington Ave., Aspinwall, Pa.

1919 JUNIOR EXHIBIT.

Need is ever an incentive to work, whether it be for physical comforts or mental and spiritual satisfaction.

A great need of our missionary forces, recently brought to our attention, is the obtaining of fresh, up-to-date and suitable reading material for their children. We in America who enjoy the fresh copy of our favorite magazines each month, for ourselves and for our children, receiving the benefit of the current items of interest, splendid illustrations and fine stories, scarcely realize the dearth of fresh material for the American children of missionaries living in India, Egypt and the Sudan.

The missionary children eagerly grasp available reading matter which in many, many cases is an old copy of a magazine, torn and soiled and not of particular interest to their years.

Let us supply this need this year as our tribute to our missionaries and to the work they are doing on "the firing line" by having a wonderful "Magazine Shower," at our W. G. M. S. Convention in Cambridge, Ohio, in May.

Societies are asked to send as much money as they can earn for this purpose. Send it direct from your society treasurer to the General Secretary (address at top of page) who will send receipt for all money received. Do NOT send subscriptions for a special magazine or any OLD magazine; nothing but money.

Lists of desirable magazines and of the names of the children are being prepared and after the money is all in and we know the amount we have, it will be divided to the best advantage for subscriptions for a year. Just think of bringing happiness to our missionary children every month for a whole year. Not just *one* special gift, but *twelve.*

We hope there will be enough "rain" in our "shower barrel" to distribute all over America as well as in India, Egypt and in Sudan.

Any society desiring to do hand work may make articles which would be acceptable in any of our mission stations in America, but any such articles should be sent by that society direct to the station, freight or parcel post *prepaid.* Do not send any articles of any kind for exhibit at Cambridge or any money to Cambridge. Send all money direct to the General Secretary.

GRADUATES FIRST CLASS.

The Junior Missionary Society of the Garfield Boulevard Church, Chicago, graduated its first class, Sabbath, December 8th. Seven boys and three girls received diplomas. The exercises took the place of the regular Sabbath evening services, and were led by the President of the Juniors, Irwin Wolff. Each Junior spoke briefly on a department of work under the care of our Women's General Missionary Society. Pastor J. W. McClenahan gave an appropriate message to the class from the text: "For the love of Christ constraineth me."

The diplomas were awarded by the Superintendent, Mrs. J. W. Harsha. Two of the Juniors were made Life Members this year: Helen McElroy by her grandmother, Mrs. Samuel McElroy, and Donald by his mother, Mrs. Blair McElroy. The training and instruction these Juniors received in the course of study pursued, promises enlarged interest in missions in this congregation in the years to come.

FIELD SECRETARY

PRESBYTERIAL STAR-POINTS.

1. A Missionary Society in every organized congregation.
2. An average grade of not less than seventy per cent in Efficiency.
3. Twenty-five per cent in missionary contributions.
4. A minimum contribution of Five Dollars to the W. G. M. S. Expense Fund.
5. One or more accredited delegates to the General Convention.

(Explanatory Notes).

First. At the Pittsburgh Convention, our General Statistical Secretary placed a number of presbyterials on the Honor Roll because they had a missionary organization in every congregation; she also reported 106 congregations in our American Church with no missionary society at all. It seems almost unthinkable that women members of any congregation could be content to exist without some definite, organized movement toward the uplift of less-favored women in Home and Foreign mission fields. In her Thank-Offering Department for the November Magazine, Mrs. Porter's search-light reveals a lamentable condition in some congregations, because such a large percentage of the women are not actively enlisted in missionary society work. Suppose she had turned the light on some other congregations—a few of the unfortunate 106—where there are not even "the Faithful Few" to be found in a missionary society? "Careless Daughters" indeed, with no plea upon which they can base a claim for exemption from service, that will stand the Master's search-light.

Are YOU on the Honor Roll? "No!" Then an urgent, compelling task confronts your presbyterial executive committee NOW, before next Convention.

Second. The Standard of Efficiency, endorsed by the W. G. M. S., is vital to the success and progress of congregational societies: keeping before them every department of work and all requirements essential to an up-to-date organization. Copies of these ten efficiency points will be mailed free on application to our General Literature Secretary, Room 904, Publication Building, Pittsburgh, Pa., or to the Field Secretaries. Seventy per cent is indicated as a passing grade, but one hundred per cent is within the reach of any society. An average grade for the presbyterial can be explained better by illustration. B— Presbyterial has 14 societies; 8 of these qualify, in different degrees of efficiency, aggregating 680; dividing this number by the 8 contesting societies, the result is 85, an average per cent in Efficiency for the presbyterial, yielding a passing grade and accrediting it with Star-Point 2. The efficient Efficiency Secretary will have an interesting field which she can exploit in her presbytery until every society yields the quota of excellence for the approval of Him Whom we serve.

Third. The missionary contributions accruing from each congregational society represent the income of our W. G. M. S., which, according to Article 2 of the Model Constitution, we are pledged to support, and this pledge should be met as faithfully as any other monetary obligation; yet every year we fall behind and the Thank-Offering treasury must be drawn upon to keep the work going and close the fiscal year with "balance on the right side of the ledger."

It is time for us to face this thing—this really ugly thing, for it is OUR DEBT—then make provision against future deficits.

According to the cold facts and figures of our Statistical Report, a lot of congregational societies are paying "mighty little" in regular contributions to the seven departments of work that have been assigned to us by the General Assembly, because their membership dues are too small, irregularly paid, or not paid at all.

There, that long-deferred scolding is out of my system at last! After all, it has not been an intentional oversight, you need only to have it called to mind—which I have faithfully tried to do. Now, to the remedy! And Star-Point 3 indicates the way. Some societies, doubtless, will respond in characteristic fashion and go beyond the prescribed increase, in contributions, others may not reach it this year, but try to bring up the contributions so your average for the presbyterial will not fall below a twenty-five per cent increase over last year.

If presbyterial committees will get busy *at once,* their congregational societies can be ready to take action regarding Star-Point 3, at the March meeting. DON'T WAIT until next presbyterial meeting to discuss this matter; the executive committee has power to put it through promptly, and your women will rally to this S. O. S. call when they understand the need of the present and delinquencies of the past.

Fourth. Do you know that nineteen presbyterials contributed "O" last year to the W. G. M. S. Fund? We are rather proud of the fact that "not one penny of our missionary contributions is used for contingent expenses," but some of us, apparently, are not concerned about how the necessary administration expenses are paid. I know the Women's Board and Magazine Committee are doing a tremendous work without one penny of salary. We can be proud of this, too, and much of the incidental expense in connection with their daily work for us, is quietly paid by themselves without recourse to the Contingent Fund. I know, and so do you, that "incidentals" cost more now than before the war. Let us make it a point of honor to keep up General Contingent Expenses, and we will if we gain Star-Point 4.

Fifth. We have never yet had every presbyterial represented at the General Convention. Why? Well, perhaps, because all of our sixty-three presbyterials are not fully awake to the import of these big May beetings; possibly the woman they sent to represent them and bring back the fine spirit of the Convention, proved to be only a "paper delegate" and the "paper" part came home first, so there was nothing left for her to tell, because she hadn't seen with the eyes of her heart; then the expense of sending a delegate is sometimes prohibitive.

Last year nine presbyterials failed to answer to roll call at the Pittsburgh Convention, and it will show in next Statistical Report, for they will fall short of contributions far below the price of a delegate's ticket, unless the Lord sends a messenger in to speed them up between times.

Just here, let me remind you that the Isaiah 41:6 Fund was created to aid "worthy presbyterials" in sending a representative—a worthy representative—to General Convention. Of course this Fund hasn't "just growed" like Topsy, and if all the societies contribute one dollar each, yearly, the committee in charge can aid all who are in need of this helping hand. Write Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, Pa. Write now, or you may be too late, giving name of delegate and amount necessary to defray expenses.

Go without your new Spring hat, if that is in the way, but SEND A DELEGATE to the CAMBRIDGE CONVENTION next May!

FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.

1112 South Avenue, Wilkinsburg, Pa.

From nearly all the stations the report comes that school work has been badly broken into because of the "flu" epidemic. Henderson has been stricken sorely. Many have died and the disease is raging more than at any other time among the colored people. Both the school and church services have been closed until after the holidays.

Townsville reports flu conditions as grown from bad to worse. Health authorities have not permitted school to open since October 1st, neither have the churches been open. Epidemic carrying a terrible toll—three deaths last night and one a pupil in the school.

Miller's Ferry and Prairie in our Alabama fields have had many cases among both students and teachers. Mrs. Dumas and little Janet have both recovered from the disease at Prairie and Rev. I. H. Bonner, of Miller's Ferry has a bad attack.

One more room in the Miller's Ferry dormitory has been taken since our last report in memory of Mrs. Ellen Kane Lockhart by her daughter, Miss Isabella Kane Lockhart. There are other rooms to be furnished, and I can think of no more beautiful way to perpetuate the memory of a loved one.

The Mary Carson memorial dormitory at Camden, Ala., was burned to the ground, the night of December 3rd. The fire started in one of the upstairs rooms, evidently from an over-heated stove or flue, and when the alarm was given, and the principal, Rev. W. G. Wilson saw it, the blaze was coming out through the roof. The girls were all in the chapel at the time, but some of the teachers were in the building and discovered the fire. The building was so dry and inflammable that it was impossible to save it with the water service they have.

The girls all saved their trunks with the exception of one. The table cloths, knives, forks, plates, three mattresses and most of the dining room chairs and whatever could be gotten out quickly were saved. All the dishes not on the tables, all cooking utensils, the range, baker, piano, beds, tables and a great many other things were lost. One teacher lost all her clothes.

It burned so quickly it was surprising anything was saved. It went like a puff of smoke. The seven dormitory rooms housed twenty girls and four teachers. Most of the girls lost their quilts and bed linen and the chairs in their rooms. Then, too, the loss of the piano was a serious one. The baker was a serious loss, also, as it will be a hard matter to get bread enough baked for their large family of seventy with an ordinary range.

The neighbors, colored and white, were all there to do what they could and they have received many expressions of sympathy from the best people of the town. The best feature is that the sympathy took a practical form and they have contributed $87 to help replace some of the things most needed.

They are thankful things are no worse than they are because if the wind had been coming from the north as it usually is this time of the year, the fire would have swept the hill and there would have been no possible way to save the other buildings.

While Mr. Wilson was having all the worry of this fire, he received a telegram saying that his only sister is critically ill in Virginia and asking him to come on. With things so torn up at Camden, he hardly knew what to do and we do hope that the dear sister's life was spared.

As the case is urgent, I hope some of our Missionary Societies and our willing individuals may listen to the call from this afflicted station, and send some of the things of which they stand in great need.

"Freely ye have received, freely give."

ISAIAH 41:6 FUND.

Mrs. Ada Kerr Wilson, Chairman Committee.

As this is the time of year when we wish all applications made for help from this Fund, a word to the wise may be in order.

In addition to the straight railroad fare, granted hitherto, the Board decided to supply in addition the War Tax on tickets permitting the use of the Pullman.

Please make applications at once, for the first applicants receive the first consideration. When at all possible, the help will be extended to those presbyterials that apply for the first time. Then if funds are available, to those that have received assistance in previous years.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

In October Mr. Matthews reported 46 pastoral visits, three preaching services and three Sabbath School sessions.

The influenza epidemic has proved to be quite a serious matter at Simnasho. Mr. Matthews writes it was just impossible to get the Indians to see the seriousness of the situation. With a few exceptions they disregarded the quarantine and the sickness spread a great deal.

Up to November 16th there has been thirteen deaths, ten adults and three children. Three of the employees at the Agency were taken down with it, one of these was the physician, Mr. Eddleman. A physician from Portland came to help us out. We also had a Red Cross nurse for a while but she had to leave several days ago.

We have not been allowed to go into the homes where the sickness has been. However, we have been kept busy making trips to Wapinitia to bring out provisions for those who had sickness in their homes. We have also helped to get the physician about when new cases came up, we went along to show him where the patient lived. One evening on our return after a busy day, we found a telephone call to go the Agency to see a patient who was much worse. (The distance is twenty-three miles). We ate our supper as quickly as possible and started out and arrived there about eleven p. m. I spent the rest of the night with Mr. Jackson.

Last Sabbath night at midnight they called me out of bed to make a trip to a home about nine miles from here. The Red Cross nurse was spending the night in this home to care for a daughter who was seriously ill. She passed away about 11:30 p. m. It was the second daughter from that home in three days.

Would it be possible to obtain greater results in our Indian missions if we had some one who could minister to their physical needs in times like these?

Warm Springs. Mr. Jackson writes that the "ban" on all public meetings has been observed since the last week of October. So far five Sabbaths we have had no services except one session of Bible school.

This morning I got permission from the doctor to conduct Thanksgiving services for the employees at the government chapel. The school has been closed for several weeks and only fourteen pupils remain at the dormitory. We are hoping for the continuation of church services and school to be announced soon. Our prayer is that out of all these providences there will be results for the glory of God and the highest good of employees and others about us as well as renewed consecration by your missionaries among these needy people.

Tama. Number of pastoral visits, 86; time spent in camp, 25 hours; amount of medicine distributed; 41 preaching services; four Junior meetings; four donations of fruits and vegetables from Garner and Goldfield distributed to the sick.

Everything is under strict quarantine here now. Public schools, churches and Indian schools closed. This is interfering with our services but I am doing lots of camp work, calling and caring for the sick. We had such a hard time getting a doctor during the flu. The resident government doctor was in the hospital at Marshalltown for over a month. Two Tama doctors refused to come because the Indians had no money to pay them and one could not blame them as there was so much sickness in town.

I came very near being left alone with one poor Indian who was dying. It was one of the worst cases with a complication of pneumonia. I plead with his own son and five other Indian men to help me turn him over on his side. Finally I succeeded in getting two of them to help and in a very few minutes he passed away. All his clothes and bedding had to be burned for they were fairly polluted. I managed to get some under clothes large enough and a comfort to wrap him in. His wife died the same way last week.

These are just a few of the many cases our missionaries are called upon to minister to and how willingly they spend and are spent in this service for the Master. May our prayer be that God will make us willing to do more, give more and pray more for our work among the Indians.

8,000 AMERICAN INDIANS IN ARMY AND NAVY; BOND FOR EACH IN RACE.

The American Indian, by enlisting in the Army and Navy, by subscribing liberally to three Liberty Loans, by increasing the production of foodstuffs on Indian lands, and by contributions to relief agencies, greatly aided the United States and the Allies, Commissioner Sells said today, in his annual report.

Mr. Sells said that out of 33,000 eligible for military duty, more than 6,500 Indians entered the Army, 1,000 enlisted in the Navy and 500 were in other war work. More than 6,000 of the enlistments were voluntary. Liberty Bonds were bought, Commissioner Sells said, until Indians now hold the equivalent of one $50 bond for every man, women and child of their race in the nation.

—Clipping from Gazette Times, Dec. 17, 1918, Pittsburgh, Pa.

Warmspring, Ore., Nov. 1, 1918.

My dear Mrs. Crawford:—

Your letter of October 25th was received yesterday and of course we were pleased not only to hear from you but also to learn that your little granddaughter is much better. Moreover we regret to know of the death of two of your kindred.

We will appreciate the gift to which reference was made and will have a number of uses for it. Here as everywhere else prices are soaring high. We pay so much more for fuel and horse feed than when we came four years ago. Other things also.

We are rejoiced to report that on our side of the reservation there are no cases of Influenza, but the government school children are quarantined in part; we are not permitted to conduct any religious services; however, the school still continues, the children not being allowed to go outside of the yard unless it is absolutely necessary; for instance to milk and care for the stock.

We had Sabbath School last Sabbath but were not permitted to hold any other service as that was the beginning of the quarintine.

Our afternoon audiences were beginning to be something like normal, and now for at least two Sabbaths we will not have any services.

A number of the Indians are away

digging potatoes and working in various ways to get a little money for winter supplies.

An Alaskan Indian who married one of our Indian girls a year ago, with his wife presented their little baby for baptism recently. They are a couple whom we admire; they have been attending school at Cushman a number of years ere they were married.

Last week we received a request from Red Fox (Chief) to be permitted to spend a week with us as a guest of the mission, naming December 19 and 26 as the desired time. He will be accompanied by his cousin, Black Hawk.

The desire to visit among our Indians and also to bring a message of cheer and counsel in a religious way.

We will welcome them in the name of our Master. Enclosed you will find some items taken from a Davenport daily paper, respecting these noted characters.

Daughter heard Red Fox speak to an audience which taxed the capacity of the large First Presbyterian Church in Spokane, recently.

We were sorry to cancel the engagement which Miss Kate Hill had made with us to visit our mission. Two dates were fixed for her to come but on account of the epidemic and the strict government regulations she was hindered from coming. We still hope to have her at some future date.

Sincerely yours,
H. T. JACKSON.

Red Fox Shinshushu, a full blood Black Foot Indian, who has received national prominence because of the work he has done in organizing relief missions and assisting the government through patriotic work, accompanied by Black Hawk Vanrothman, half Indian and half Hollander, arrived in Casper Saturday enroute to reservations in Wyoming and Montana, to organize branches of Indian Y. M. C. A. Red Fox has become quite a figure in the national eye and is probably better known throughout the country than any other Indian.

In 1914 Red Fox and his companion left the Black Foot reservation near Glacier Park, Montana, going from one town to another, one by train and the other by horseback and vice versa for Washington, D. C. Making a distance of 4006 miles in 8 months and 2 weeks, interviewing 24 governors and having two interviews with the President trying to get the government to inaugurate the doing of religious work and also to inaugurate a voting franchise for the Red Man. Red Fox is well educated, having attended the Columbia University for two years, where he fitted himself for the religious work which he will take up when he returns to the Black Foot country.

While in New York he gave an address to 35,000 people in the presence of Secretary Baker and other government officials. The appeal which he made before the people was, that there are 50,000 Indians who want to fight and who are ready to patrol the 1400 miles of the Mexican border at any time. The Indians are ready to ride horses that no white man can ride and fight that they may save their country.

85 per cent of the Indian boys that are now serving the colors volunteered their service and 15 per cent were drafted. A total of $150,000 was paid out for Liberty Bonds by the Indians, and as a race the members are 100 per cent members of the American Red Cross.

Whenever delivering a speech Red Fox wears a full Indian costume and when entering Washington City, he was escorted by mounted police and Boy Scouts. Before returning, Secretary of War Baker presented him with an American flag to carry back to his people.

Red Fox and companion left Washington last August. While in Davenport, Iowa, his pony, Montana, became a member of the Davenport Local Chapter of the Red Cross, which is unusual for a horse.

The Industrial Club of this city was presented with a horse shoe by Red Fox yesterday, one which was worn at the White House while in Washington.

Black Hawk who has accompanied Red Fox to Washington and back, was named for the famous Chieftan Black Hawk who was called the Abraham Lincoln by the Indians. His mother was a missionary. Red Fox and Black Hawk left today for St. Mitchael's Indian Mission at Wind River where they will spend a few days with the Indians before returning to the Black Foot reservation.—The above is a clipping taken from a city daily of Davenport, Iowa.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

By Mrs. J. H. Maxwell, Secretary, 142 Taylor Ave., Beaver, Pa.

November 5, 1918.

The influenza ban having been lifted, the Board held its regular meeting. The meeting was called to order by the President; the Secretary being absent, Mrs. Ada Kerr Wilson was elected Secretary pro tem.

The minutes of three preceeding meetings were read and adopted.

It was reported from the Home and Freedmen fields all schools had been adjourned by order of the Boards of Health on account of Influenza.

Moved and seconded that all persons on salary who have been hindered in the work because of quarentine for Influenza receive their full salary.

Miss McCahon of our Freedmen's Mission, who has been in poor health for a long time, was removed to Columbia Hospital.

Mrs. R. W. Burnside, of Philadelphia, was appointed to represent the Women's Work at the meeting of the New York Synod.

Parsonage Secretary reported Rock Island has paid its loan in full.

A loan was granted the Beechview congregation, Pittsburgh, Pa.

Foreign Secretary presented the resignation of Miss Beula Chalmers of Egypt, and Miss McKeown of the Sudan.

All those desiring foreign mission appointments must have their application in by March.

Home Secretary. Miss Laura Sawhill was appointed missionary to the Fourth Church, Spokane, Wash.

A missionary was granted Cambridge, Mass., for six months.

Miss Irma Allen, of Fresno, Cal., is in quarentine for Influenza.

A premium of $23.43 on Frenchburg College was ordered paid.

Freedmen Secretary has received $100 to furnish two rooms in Miller's Ferry dormitory from Miss Emma Wonderly in memory of her father and mother.

Knoxville school broken up by Influenza. Miss Hamilton D. S. teacher called home by sickness and death of her mother.

Riceville. Children's clothing and shoes needed badly.

Canton Bend sends list of articles needed for their Domestic Science department and Secretary was instructed to purchase necessary articles.

Henderson. Superintendent of hospital reports 14 patients treated during month and a balance of $131.50.

November 19, 1918.

Board met in regular session with the President in the chair.

After the reading and adoption of the minutes of the previous meeting, the Treasurer reported as follows: For October the receipts were $19,391.50; disbursements, $23,327.36.

A Life Directorship was received from Fannie A. Cleary in memory of her father and mother, Mr. and Mrs. Daniel Cleary.

Paid $5572, being expenses of outgoing missionaries to Egypt, sailing November 8th.

Thank-Offering Secretary reported bills to the amount of $110.04 which were ordered paid.

Literature Secretary presented bills to the amount of $4.10 which were ordered paid.

A motion was made to pay $5.00 for

duplicate paper, on which the Standard of Efficiency was printed.

Junior Secretary reported one new society organized in Beaver Valley Presbyterial at Portersville, Pa. Miss Florence Badger, Superintendent.

Parsonage Secretary reported Harvard Heights, Cal., and Central Falls, R. I., had paid their loans in full.

Y. W. Secretary reported one new society organized in the Chicago Presbyterial, 5th Chicago, to be known as the Jane Martin Missionary Circle, President Christine McBride.

On motion Miss White, of Frenchburg, Miss Esther Wilson, missionary-elect, and Miss Irma Allen will be assigned as three of the six missionaries supported by the Y. W. Special.

Statistical Secretary reports a W. M. S. organized in Allegheny Presbyterial at Warrendale, Pa., with 14 charter members; Mrs. T. V. Dugan, President.

Freedmen Secretary reported the quarentine lifted at Camden, there being no cases of Influenza.

The rate of insurance on the teachers' residence at Prairie has advanced from $3.12 to $4.70 making the amount $18.96. This additional amount was ordered paid.

Mrs. E. Fulton has signified her wish to furnish a room in Miller's Ferry dormatory in memory of her mother.

Lizzie Kimbro, kitchen matron at Annie Manie, sent a check for $25.87, being money earned over and above her salary, designated for the War Bonus.

An additional $7.50 per month was granted Arlington for laundry work.

The Superintendent of hospital at Miller's Ferry writes they are in great need of pillow slips, sheets and spreads.

Home Secretary. A missionary was granted Los Angeles for the Italians for six months.

Miss Workman writes regretfully that she will have to give up her work.

Frenchburg still lacks a high school teacher which makes Rev. Giffen's work extra heavy.

Indian Secretary not being present on account of illness sent a letter written by Mrs. Smith of Tama telling of the ravages of Influenza among the Indians.

It was moved the order of the day at 2:00 o'clock of our next regular meeting be the election of a new member of the Board.

December 3, 1918.

The President called the meeting of the Board to order by prayer which was offered by Mrs. D. J. Brown. After the reading of the minutes, the Treasurer presented the following report: Receipts for November were $9129.75; disbursements were $39,696.10.

Moved that the Board's annual dues, $25, to the Women's Federation of Foreign Missions be paid.

Two $50 checks were ordered paid out of Ministerial Relief.

The Treasurer's report was adopted.

Thank-Offering Secretary reported having received several appeals asking Board to extend time of closing Thank-Offering for this year.

After a very careful consideration of this request it was decided the Board could not see its way clear to changing date of closing of the Thank-Offering.

Several personal remittances for the Thank-Offering were received.

Literature Secretary presented bills to the amount of $3.00 which were ordered paid.

A discussion in regard to picture slides was had and a letter was read from Mrs. E. L. Porter.

Board adjourned for lunch.

2 p. m. The order of the day being the election of a new member, resulted in the election of Mrs. J. L. Miller and a committee was appointed to confer with Mrs. Miller in regard to this matter.

Foreign Secretary reported having received a letter relative to Dr. Alexander, of Egypt, having been operated on. Also a line from Miss Carrie Buchanan concerning her physical condition which is very serious.

Permission to enter the country not being received from the Government for reasons only known to themselves, Miss Helen Anderson and Miss Eunice Parr were unable to sail with the India party on the 8th of December, but if this permission is received they may sail in

January at which time Rev. and Mrs. James Quay expect to leave for Egypt.

Mrs. Campbell, Mrs. Porter, and Mrs. Ada K. Wilson were appointed delegates to attend the meeting of the Foreign Board, Garden City Conference and Council of Home Missions all meeting in New York the third week of January.

Indian Secretary reports 12 deaths of Indians at Simnasho from Influenza. Enclosing check for his and Mrs. Matthews Thank-Offering, Mrs. Matthews writes, "The Lord has done great things for us."

Reports from Tama show that Influenza has been very bad, with many fatalities.

Statistical Secretary reports a W. M. S. organized at 9th Avenue, Tarentum, Pa., Mrs. J. V. Krontz, President.

Freedmen Secretary reports work hindered at all stations on account of the epidemic.

Home Secretary reports although there have been no cases of Influenza at Frenchburg College, yet the county will not lift the ban until the State authorities act; this will make the school work very hard when school is opened.

Miss Sallie Dickey, missionary at Alliance has had to give up her work on account of health conditions.

Parsonage Secretary reports application of Four Mile U. P. Church of Beaver, R. F. D., for loan of $2500, which was granted.

Adjourned.

MRS. J. H. MAXWELL, Secy.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

Treasurer's Report for October and November, 1918.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Exten. & Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	War Bonus	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital				
Allegheny	302.00	400.00	90.00	60.00	50.00		5.00	40.00	5.00					10.00	98.50		1060.50
Arkansas Valley	7.00	178.00	14.00	7.00	15.00		3.00	2.00			1.00				5.00		232.00
Beaver Valley	51.00	305.00	61.00	3.00	26.00			2.00	5.00					5.00			458.00
Boston		150.00															150.00
Brookville		20.00			5.00												25.00
Butler	39.00	112.00	35.00	17.00	8.00		16.00	16.00	26.00		47.00				50.00	5.00	371.00
Caledonia	25.00	84.00	142.00	10.00	15.00			5.00								1.00	282.00
Cedar Rapids	29.00	130.00	10.00	55.00	15.00												239.00
Chartiers	12.00	610.50	147.00	3.00	22.00		2.00	2.00	25.00	25.00	25.00	1.00	1.00	3.00		1.00	879.50
Chicago	40.00	137.50	44.00	13.00	37.00		12.00	3.00									286.50
Cleveland	156.00	187.00	50.00	15.00	45.00	3.00	2.00	5.00	30.00	10.00							503.00
College Springs	5.00	321.00	40.00	11.00	21.00	7.00			10.00	3.00	4.00			1.00		2.00	425.00
Colorado		154.00		10.00	7.00												171.00
Conemaugh	5.00																5.00
Detroit	22.00		5.00		24.00												51.00
Frankfort		100.00															100.00
Illinois Central	40.00	41.00	10.00		6.00												97.00
Indiana Northern	9.00		10.00												6.00		25.00
Iowa Northwestern	5.00		5.00		5.00												15.00
Kansas City	7.00	54.00	5.00														66.00
Kiskiminetas	25.00		18.00	6.00	4.00				10.00							5.00	68.00
LeClaire	9.00	21.00	10.00		10.00												50.00
Los Angeles	42.00	300.00	59.00	30.00			33.00	4.00								1.00	469.00
Mansfield		39.00															39.00
Mercer			25.00	10.00	26.00		10.00		15.00						10.00		96.00
Monmouth	10.00	617.00	10.00		5.00		5.00	5.00	5.00								657.00
Monongahela	137.00	1633.00	395.00	30.00	412.00	8.00	25.00	9.00	78.00					15.00	45.00	75.00	2862.00
Muskingum	13.00	177.00	10.00	5.00	10.00		25.00	18.00	16.00								274.00
Ohio First	12.00	200.00	25.00	5.00	17.00	11.00		5.00	5.00								280.00
Oklahoma	5.00		15.00	3.00	2.00												25.00
Omaha	76.00			5.00	5.00		10.00									1.00	97.00
Oregon	5.00																5.00
Pawnee	35.00	235.00	26.00	13.00	8.00	3.00	5.00	5.00									330.00
Philadelphia	15.00	310.00	15.00	5.00					30.00							3.00	378.00
Rock Island	38.00	6.00	25.00		13.00			4.00							1.00		87.00
San Francisco	2.00	122.50	4.50	4.00	9.50										45.00		187.50
Sidney	20.00	90.00	25.00	2.00					6.00					1.00			144.00
Spokane	6.00	7.00	3.00	2.00	4.00		1.00										23.00
Texas	4.00	21.00	4.00	4.00	4.00		3.00	2.00						4.00			46.00
Uncompahgre		31.00															31.00
Westmoreland	62.00	33.00	98.00	11.00	30.00		5.00	13.00	19.00					7.00			278.00
Xenia															50.00		50.00
Mr. & Mrs. F. H. Beatty		150.00															150.00
Sparta Cong.		200.00															200.00
Miss Helen T. Brown		180.00															180.00
Rev. J. K. McClurkin, D. D.		800.00															800.00

McFarland Family		425.00															425.00
2nd, New Wilmington		300.00															300.00
Norris Sq. S. S., Phila.	50.00	125.00															175.00
Mr. Geo. M. Paden		100.00															100.00
Miss Grace E. Smith		100.00															100.00
Interest	31.63	2.14	21.09							659.64						1911.14	2625.64
Mrs. A. R. Tedford								5.00									5.00
Refund			1.16	60.00													61.16
Friend	200.00																200.00
Sale of Manuals					8.50												8.50
Try Circle Class		3.00															3.00
Noy Steele, Payment					104.00												104.00
Emma Wonderly	100.00				100.00												200.00
Frenchburg Scholarships			217.32														217.32
Mr. & Mrs. Geo. Moore					100.00												100.00
W. M. S., Mt. Zion	20.00		5.00	5.00	9.80												39.80
W. M. S., Pullman					20.00												20.00
Miss I. Lockhart					50.00												50.00
Mrs. E. R. Meredith, dec'd																247.88	247.88
Y. W. M. S., 6th, Pittsburgh	50.00																50.00
Payments on Loans							3059.36									303.55	3362.91
Annuities																4699.50	4699.50
Miss Fannie A. Cleary																300.00	300.00
War Bonus															978.34		978.34
North Bend Cong.		150.00															150.00
TOTAL	$1721.63	$9361.64	$1680.07	$ 404.00	$1252.80	$ 32.00	$3221.36	$ 145.00	$285.00	$697.64	$ 77.00	$ 1.00	$ 1.00	$ 46.00	$1288.84	$7556.07	$27771.05

MRS. J. B. HILL, Treasurer,
5845 Marlborough St., Pittsburgh, Pa.

FIFTY OR MORE SUBSCRIBERS TO THE WOMEN'S MISSIONARY MAGAZINE.

At the time of going to press only the following societies have sent in report as requested for "Fifty and over" subscriptions. We are sure there are many others. In the next issue we will give the list received of Twenty and over subscriptions. May there be a full report ready for the February Magazine.

W. M. S. and Y. W. M. S. of Greenside Ave. U. P. Church, Canonsburg, Pa., by Mrs. R. Martin, 90.

First U. P. Church, Beaver Falls, Pa., by Mrs. C. J. Shillito, 58.

Second U. P. Church, Washington, Pa., by Mrs. Esther Bebout, 54.

Second U. P. Church, Monmouth, Ill., by Mrs. J. H. Glenn, 50.

First U. P. Church, Grove City, Pa., by Mrs. S. R. McKinney, 51.

Sixth U. P. Church, Pittsburgh, Pa., by Mrs. W. A. Scott, 147.

Eighth U. P. Church, N. S., Pittsburgh, Pa., by Mrs. George Matthews, 60.

First U. P. Church, Washington, Pa., by Mrs. Blair and Miss Templeton, 50.

Eleventh U. P. Church, Pittsburgh, Pa., by Miss Madge M. Gilmor, 50.

Second U. P. Church, Monmouth, Ill., by Mrs. J. H. Glenn, 51.

Second U. P. Church, Xenia, Ohio, by Mrs. C. P. Proudfit, 56.

STUDY FOR THE MONTH.

FEBRUARY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin."—Robert E. Speer.

Chapter 2—The Wage Earners.

By Mrs. J. P. White.

Scripture—Matt. 11:28-30.

Roll Call—Give a Scripture Promise for Christian Missions.

Topics for Study—

1. The Coolie Woman.
2. The New Life of the Factory.
3. Compare Factory Conditions in Japan with those in America.
4. What Christian Missions are Doing for the Factory Workers of the Orient.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 2—In City Industries.

By Mrs. I. C. Rankin, Minden, Nebr.

"The greatest forward movement of all the ages is upon us. The movement is the saving of society, and that work the church of Christ must undertake."
—Dr. Charles H. Payne.

Bible Reading—Jas. 2:8; Gal. 6:2; Rom. 15:1; Luke 18:16.

Roll Call—Name Industries in which Children and Women are Engaged.

Topics for Study—

1. Children in City Industries.
2. Women in City Industries.
3. Summons to Christian Service.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Maces, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welck, (Italian), Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
Miss Margaret Cleland, Frenchburg, Ky.
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky.
Miss Elizabeth Hamilton, Frenchburg, Ky.
Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Rev. C. N. Johnson, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Mrs. Betty Groves, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

ABRAHAM LINCOLN—THE RAIL SPLITTER.

Courtesy Missionary Education Movement, N. Y.

The shepherd of India is famous for the care and kindness which he shows his flock. If he loses a sheep or a lamb in the thickest jungle, he will search day and night until it is found, and bring it back in his arms with great joy.

All we like sheep have gone astray. Isa. 53:6.